

N. F. Cotton

THE
BREAST-PLATE
OF
FAITH AND LOVE.

A Treatise,
Wherein the ground and exer-
cise of FAITH and LOVE;
as they are set upon Christ their
Object, and as they are expres-
sed in *Gods* Works, is explained.

Delivered
In 18 Sermons upon three severall Texts,
By the late faithful and worthy
Minister of Jesus Christ,

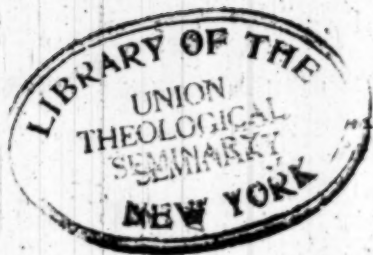
JOHN PRESTON,
Dⁿ in Divinity, Chaplaine in ordinary to
his *Majesty*, Master of *Emmanuel* Colledge in *Cam-*
bridge, and sometimes Preacher of *Lincolnes* Inne.

The second Edition, corrected.

But let us who are of the day be sober, putting on the
breast plate of Faith and Love, 1. Thet. 5. 8.
What will it profit, my Brethren, if a man say he have
faith, and hath not works? Can faith save him? James
2. 14.

LONDON,

Printed by W. I. for Nicolas BARNES,
and are to be sold at the South En-
trance of the Royal Exchange. 1630.



OCT 21 1944



ILLVSTRISSIMO, NOBILISSIMOQVE VIRO,
ROBERTO COMITI WARVICENCI,

IOHANNIS PRESTONI S. T. D. ET
COLLEGII IMMANVELIS Q. MAGISTRI
(CVIVS TVTELÆ,

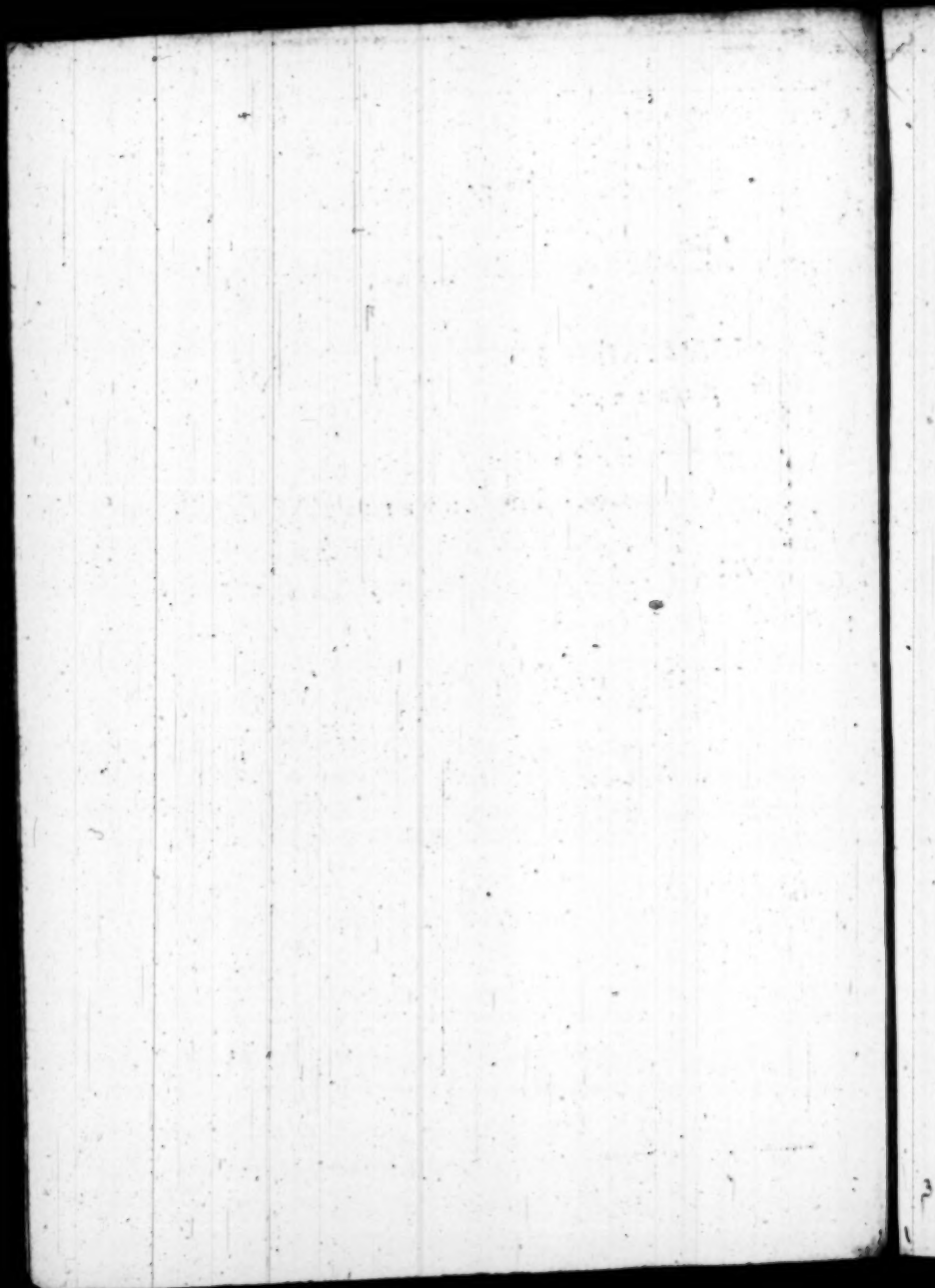
DVM IN VIVIS ESSET, PRIMOGENITVM SVVM
IN DISCIPLINAM, ET LITERIS EXPOLIENDVM,
TRADIDIT)

POSTHVMORVM TRACTATVVM PARTEM,
DE NATVRA FIDELI, EIVSQVE EFFICACIA,
DEQVE AMORE, ET OPERIBVS BONIS,
DEVOTISSIMI, TAM AVTHORIS, DVM VIVERET,
QVAM IPSORVM QVI SVPERSVNT, OBSEQVII
TESTIMONIVM

M. D. D. D.

RICHARDVS SIBS.

IOHANNES DAVENPORT.



To the Christian Reader.

Christian Reader,

INnumerable are the sleights of Satan, to hinder a Christian in his course towards Heaven, by exciting the corruption of his own heart to disturbe him, when he is about to doe any good; or by discouraging him with inward terrors, when he would solace himselfe with heavenly comforts; or by disheartening him under the feares of sufferings, when hee should be resolute in a good cause. A type whereof were the Israelites, whose seruitude was redoubled, when they turned themselves to forsake Egypt: Wherefore we haue much needs of Christian fortitude, according to that direction; Watch ye, stand fast, quit your selues like men: especially since Satan, like a Serpentine Crocodile pursued, is by resistance put to flight.

But, as in warres, (which the Philistines knew well in putting their hope in Goliath) the chiefe strength of the Souldiers lyeth in their Captaine, so in spirituall conflicts, all a Christians strength is in Christ, and from him. For, before our conuersion, we

1 Cor. 16.

13.

To the Christian Reader.

were of no strength : since our conversion, we are not sufficient of our selves to think a good thought. And, to worke out from the Saints all selfe-confidence, God, by their falls teacheth them, To rejoyce in the Lord Iesus, and to have no confidence in the flesh.

Whatsoever Christ hath for us is made ours by Faith, which is the hand of the soule enriching it by receiving Christ, who is the treasure hid in the field, and with him, those unsearchable riches of grace, which are revealed and offered in the Gospel: Yea it is part of our spirituall armour. That which was fabulously spoken of the race of Gyants, is truly said of a Christian, hee is borne with his armour upon him; as soone as hee is regenerate hee is armed. Its called a Breast-plate, because it preserves the heart, a long, large shield, (as the word signifieth) which is usefull to defend the whole man from all sorts of assaults: Which part of spirituall armor, and how it is to be managed, is declared in the former part of the ensuing Treatise, in ten Sermons.

Now, as all rivers returne into the sea, whence they came, so the beleiving soule, having received all from Christ, returneth all to Christ. For thus the beleever reasoneth, Was Gods undeserved, unexpected love such to me, that he spared not his onely begotten Sonne,

1 Theſs. 5, 8
@ωεα.
Eph 6:16.
@ύρ:05
of θύρα.

To the Christian Reader.

Sonne, but gave him to die for me: Its but a quall that I should live to him, die for him, bring in my strength, time, gifts, liberty, all that I have, all that I am, in his service, to his glory. That affection, whence these resolutions arise, is called Love, which so inclineth the soule, that it moveth in a direct line towards that object, wherein it expecteth contentment. The soule is miserably deluded in pursuing the winde, and in taking ayme at a flying fowle, whilest it seekes happinesse in any creature: which appears in the restlesnesse of those irregular agitations, and endlesse motions of the mindes of ambitious, voluptuous and covetous persons, whose frame of spirit is like the lower part of the elementary region, the seate of windes, tempests and earthquakes, full of unquietnesse; whilest the beleivers soule, like that part towards heaven, which is alwayes peaceable and still, enioyeth true rest and ioy. And indeed the perfection of our spirits cannot be but in union with the chiefe of spirits, which communicateth his goodnesse to the creature according to its capacity. This affection of Love, as it reflecteth upon Christ, being a fruit and effect of his love to us apprehended by faith, is the subiect of the second part of the following Treatise in 7. Sermons.

The iudicious Authour out of a piercing insight
into

To the Christian Reader.

into the methods of the Tempter, knowing upon what rockes the faith of many suffers shipwracke; that neither the weak Christian might lose the comfort of his faith, through want of evidences, nor the presumptuous rest upon a fancy in stead of faith, nor the adversaries be emboldened to cast upon us, by reason of this doctrine of Justification by faith onely, their wonted nicknames of Soli-fidians, and Nulli-fidians; throughout the whole Treatise, and more especially in the last Sermon, he discourseth of good Workes, as they arise from faith and love. This is the summe of the faithfull and fruitfull labours of this Reverend, learned and godly Minister of the Gospell, who whilest he lived was an example of the life of faith and love, and of good workes, to so many as were acquainted with his equall and even walking in the wayes of God, in the severall turnings and occasions of his life. But it will be too much iniury to the godly Reader to be detained longer in the porch. Wee now dismisse thee to the reading of this profitable worke, beseeching God to increase faith, and to perfect love in thy heart, that thou maist be fruitfull in good workes.

Thine in our Lord Iesus Christ,

RICHARD SIBS.

JOHN DAVENPORT.

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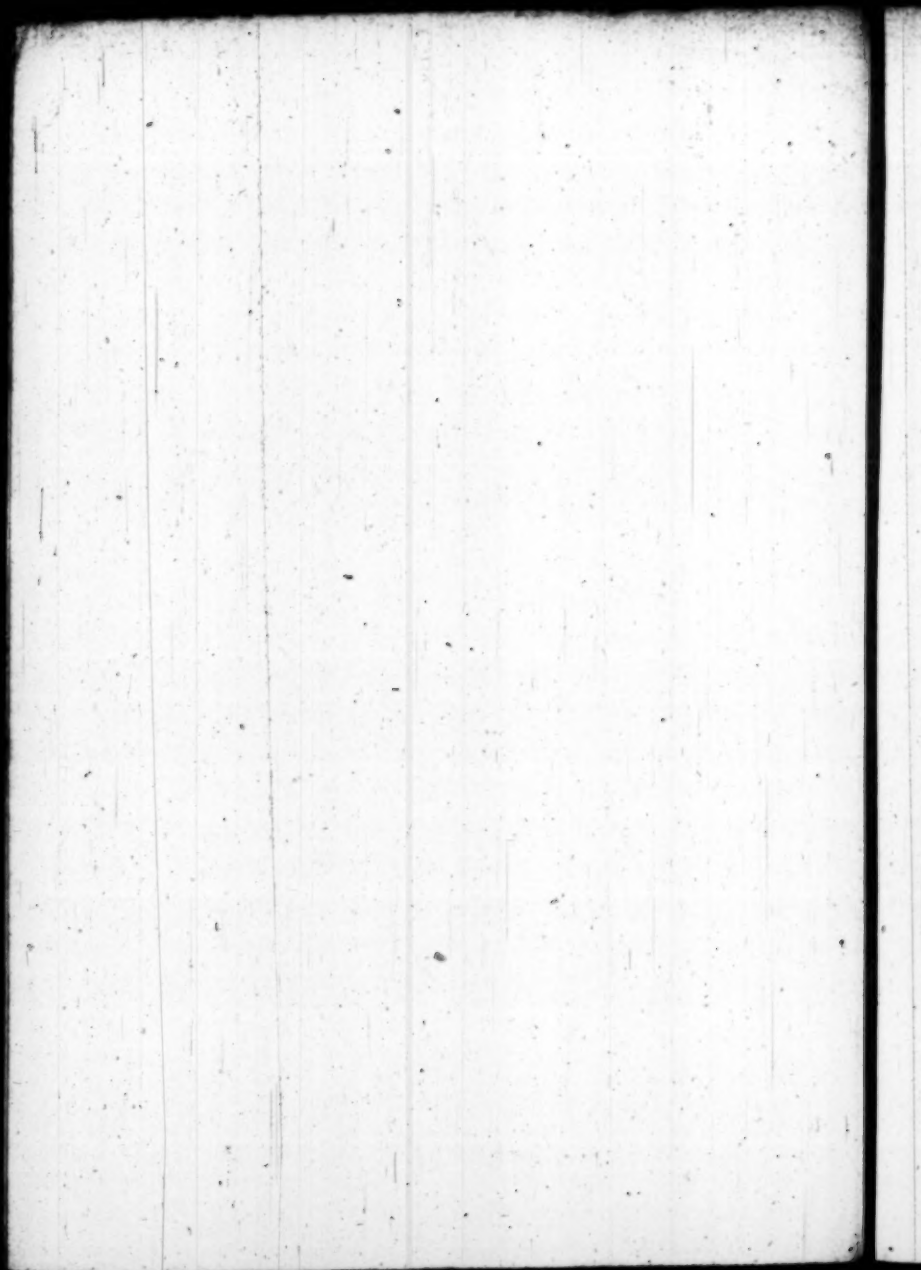
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OF FAITH.

The first Sermon.

ROM. 1. 17.

For by it the righteousness of God is revealed from Faith to Faith: As it is written, The just shall live by Faith.

IN the words I have read unto you, *Paul* tells them that he is not ashamed of the Gospel of CHRIST. For it was a shame to him, partly, because the Gospel was then in persecution; and partly, because he was plaine in speech; he came not with excellency of words, or mans wisdom; and therefore you may observe what adoe he had to defend himselfe in his Epistles to the *Corinthians*, a wise people, who partly hated, and partly despised

[B]

fed

sed his manner of delivery: but, saith he, *I am not ashamed of it, for it is the power of God to salvation: it is that which, being received, will bring men to heaven; being rejected, will shut men up in hell; and therefore it is of no small moment. He gives a reason in these words, why it is the power of God to salvation: For, saith he, by it the righteousness of God is revealed: That is, the righteousness which is of God, which onely God accepts, and by which alone men can be saved, is revealed by the Gospell, and no other way.*

But to what purpose is this revealed, if I know not how to come by it? Many things are revealed, but how shall I know that they are mine? Therefore he addes, *It is the power of God to salvation, to every one that beleeveth.* As it is revealed by the Gospell, so something is to be done on our part; as God manifests it, and layes it open, so you must receive it by faith.

Yea, but I have not so strong a faith, I cannot beleev as I would, and as I should. Sayes he, Faith hath degrees, *It is revealed from faith to faith.* That is, one receives it in one degree, and the same afterward receives it in a greater degree, and so forward. All are alike justified; but there is difference in Faith, some is stronger, some is weaker, which I will afterward shew at large.

The point to be gathered out of these words is this:

Doct.

That Righteousnesse by which alone we can be saved now in the time of the Gospell, is revealed and offered to all that will take it.

You

You heare this it may be, you may not have such a conceite of the thing as you should have: but it is not a matter of light moment, but an exceeding great thing to see the righteousness of God revealed. It is the great, glorious misterie of the Gospell; which the Angels desire to pry into, which made *Paul* in his Ministrie so glorious, which swallowed up his thoughts, that he could not tell how to expresse it: that now in this last age, *Christ hath revealed through us the unsearchable riches of his Grace.* That is, Riches which I know not how to expresse. Therefore he prayes that *God would open their eyes, that they might comprehend with all the Saints, the height & length & breadth of that Redemption*, which *Christ* hath wrought for them. It passeth our comprehension, yet hee prayes that they may cōprehend it in such a measure as is possible, though there be a height, and breadth, and depth therein, which could not bee measured. And this is it that is revealed to the soules of men, the escaping of Hel and death, such free accessse to the throne of Grace, as none before had; this libertie to bee made sonnes of God, and heires of heaven, yea, Kings and Priests to God, and making good of all promises, and the entayling of them to our posteritie, and making them Yea and Amen. All this, I say, is now revealed, which before was not.

2 It is said to be revealed, partly, because this, of all other things was never written in the hearts men. The Morall Law was written therein, but they had not the least inckling, the least crevice of

Why this righteousness is said to be revealed.

I.

It was not written in mens hearts by nature.

2
In respect of
those that re-
veale it.

3
In regard of
those that
heare it.

Eph. 1. 18.

6. Questions
about this
righteousnes.

1. *Quest.*
How it saveth.

light to see this; partly, because it is now opened in a larger measure then it was heretofore, in the times of the Prophets: the dore was a little open before, but now it is wide open, and nothing is hid from the soules of men, that is necessary for them to know.

Againe, it is revealed not onely in regard of the Preachers that make it knowne, but likewise in regard of them that heare it: for there is a greater measure of the Spirit of Revelation dispensed under the Gospell. Therefore, *Eph. 1. 18.* the Apostle prays that *the eyes of their understanding might be opened, that they might know what is the hope of their Calling, and the riches of his glorious inheritance in the Saints.* For what is it to have a light shining, if their eyes be shut to whom it shines? So the thing revealed is the Righteousnesse of God. And lastly, it is that Righteousnesse, by which alone men can be saved.

This is the maine point, which, that you may understand, I will open, by answering these 6. Questions.

1. How this righteousness of God, or, which is accepted of God, saves.
2. How it is offered to us.
3. To whom it is offered.
4. Vpon what qualifications.
5. How it is made ours.

And lastly, What is required of us, when we have it. These hang one on another, but for memory sake I have thus distinguished them.

First: How doth it save? I answer: 1. This Righteousnes

teousnesse saves after the same manner that the unrighteousnesse of *Adam* did condemne: let us set these two together, and the thing will be plaine.

First, as *Adam* was one man, yet the common roote of all mankind, of whom all that are guilty of death, and shall be damned, must be borne: so *Christ*, the second *Adam*, stands as a publike person, and the Roote of all that shall be ingrafted into, and borne of him.

Secondly, as *Adams* first unrighteousnesse, the first sin he committed, is communicated to men, and made theirs by imputation; and not so only, but by inherency also; (for it hath bred in them originall sinne:) After the same manner, the righteousness that *Christ wrought*, is made ours by imputation, and this imputative righteousness of *Christ* worketh a righteousness which qualifies the person, and is inherent in us. Lastly, as after this unrighteousnes comes death, which rules and reignes in us, bringing every thing into subjection, so that all the comforts men possesse are overcome in some degree, while we live here; (all sicknesses, and troubles, and crosses, being as so many skirmishes which Death hath with us; before the maine Battell comes:) So in *Christ* life reignes over all, and brings all into subjection unto him: that is, it brings all the troubles man sustaineth, all the enemies he hath, yea death and sin into subjection, by degrees in this life, and after death perfectly. There is a comparison made in *Rom. 5. 14.* which you shall finde more fully to expresse, and more largely to set this out than I have done. The

Ans. I.

A paralell betweene the unrighteousnesse of the first, and the righteousness of the second *Adam*, in 3 things.

Rom. 5. 14.

1 Cor. 15. 45.

first *Adam* was a figure of him that was to come, and 1 Cor. 15. 45. *Christ* is called the *second Adam*. Now you doe see the miserable fruite of *Adams* fall, you see by lamentable experience, what originall sinne is, and how much it hath corrupted us; why then should you thinke it a strange thing, that the righteousness of *Christ* should be imputed? Againe, Death, you see, reignes over all by one; why then will not you beleeeve that life shall reigne over all men, that is, bring every enimie of ours into subjection, by the other? For the righteousness of one saves, as the unrighteousnes of the other condemnes.

Answ. 2.

2 Cor. 5. 21.

Another expression I finde in 2 Cor. 5. 21. *As Christ was made sinne for us, who knew no sinne, so are we made the righteousness of God in him.* That is, though *Christ* was a man without sin in himselfe, yet our sin was imputed to him, and he was by *God* reckoned as a sinner; and then he kills him, putting our curse upon him: so to us that are free from righteousness, *Christ* is made righteousness, so that *God* lookes on us as if we had performed perfect righteousness, and when that is done, he saves us. And so much for the first Question.

2. Quest.

How we shall
come by it.

But now when we heare that this righteousness saves, the Question is, How shall we come by it? In that it saves, it is good and comfortable, but it may save some men, and yet I have no share nor part in salvation?

Answ.

I answer, It is freely given to us, even as Fathers give Lands and Inheritances to their children, and as Kings give Pardons and Titles, and Honours, and

and Riches, out of their clemency, because they will, to shew their magnificence, and goodnes to their subjects, So doth God give this righteousness. As you shall find it expressed, *Esay 9. 6. To us a Child is borne, to us a Sonne is given*: a place worth your marking and observation. And *Ioh. 3. 16. God so loved the world, that he gave his onely begotten Sonne, &c.* And *Rom. 5. 17.* it is called the gift of Righteousnes: That is, a thing which God freely, simply, voluntarily, and onely because he will, bestowes on men, not looking on any worthines in them of the same: (as we say, nothing is so free as gift.) The passage is this: For, *if through the offence of one, Death raigned in all, much more they which receive abundance of grace, and the gift of righteousness, shall raigne in life by one Iesus Christ.* So that God gives it freely out of his meere love, without any other motive or end, but to shew his magnificence, and to make manifest in the ages to come, the unsearchable riches of *Christ*, the great and exceeding glorious riches that he hath provided for them that love him.

But what is the reason that God will have it communicated to the sonnes of men no other way but by gift? You shall see it, *Rom. 4. 5.* that it is for these causes:

First, *That no man might boast in himselfe, but that he that rejoyceth may rejoyce in the Lord.* If any other bargaine or manner of conveyance had beene made, we should have had something to boast of, but comming meerely from God as a gift, we have cause to glory in God, and nothing else.

[B. 4.]

Agaïne,

*Esay 9. 6.**Iohn 3. 16.**Rom. 5. 17.*Reasons why
it is by gift.*Rom. 4. 5.*I
That none
might boast.

2
That it be of
grace.

3
That it might
be sure to all
the seed.

To whom it is
given.

Ans.

Mark 16, 15

Rev. 22, 17

Again, it is a gift, that men may learne to depend upō *God* for it: *God* wil have no man challeng it as due; for it is a meere Grace. Lastly, it is a gift, *that it may be sure to all the seed*. If there had been any thing required at our hands, (This doe, fulfill this Law, and you shall have this righteousness:) it had not been sure, nay none had been saved: for by the Law is transgression and wrath, but being by gift, it is firme and sure to all the seed: for when a thing is freely given, and nothing expected, but taking it, and thanksgiving for it, what is more sure?

But, when you heare this righteousness is given, the next Question will be, To whom is it given? If it be onely given to some, what comfort is this to me?

But (which is the ground of all comfort) it is given to every man, there is not a man excepted, for which we have the sure Word of *God*, which will not faile. When you have the Charter of a King well confirmed, you reckon it a matter of great moment: What is it then, when you have the Charter of *God* himself? which you shall evidently see in these two places, *Mark ult. 15. Goe and preach the Gospell to every creature under heaven*: What is that? Go and tell every man without exception, that there is good newes for him, *Christ* is dead for him, and if he will take him, and accept of his righteousness, he shall have it; restraîne it not, but goe and tell every man under heaven. The other Text is *Rev. ult. Whosoever will, let him come, and take of the waters of life freely*. There is a *quicumque vult*, whosoever will come, (none excepted)

cepted) may have life, and it shall cost him nothing. Many other places of Scripture there be, to prove the generality of the offer: and having a sure Word for it, consider it.

But if it be objected, It is given onely to the Elect, and therefore not to every man.

I answer, when we have a sure word that it is given to every man under Heaven, without any restraint at all, why should any except himselfe? Indeed when *Christ* was offered, freely to every man, and one received him, another rejected him, then the Mystery of Election and reprobation was revealed; the reason why some received him being, because *God* gave them a heart, which to the rest he gave not; but, in point of offering of *Christ*, wee must be generall without having respect to Election. For otherwise the Elect of *Christ* should have no ground for their faith, none knowing he is elected, untill he hath beleevd and repented.

But *Christs* righteousness being offered to men in state of unregeneration, How shall I know it belongs to me? There is no other ground but this Syllogisme. This righteousness belongs to every man that beleeves: but I beleeve; therefore it belongs to me. Therefore, though it be applied only to beleevers, yet it must be offered to every man.

Again, we are bound to beleeve that the thing is true, before we can beleeve our share in it; we doe not therefore make it true because wee beleeve; but our beleeving presupposeth the object of our Faith, which is this, that *Christ* is given: now the very beleeving doth not cause *Christ* to be

Object.

Answ. 1.

In the ministry of the Gospel *Christ* is offered to every one in 4 respects

Answ. 2.

be given; but he is given, and therefore we beleeve. In all actions the object is in order of nature before the action it selfe; my beliefe makes not a thing true, but it is true in it selfe, and therefore I beleeve it. It being true that *Christ* is offered to all men, therefore I beleeve that I am reconciled and adopted, and that my sinnes are forgiven.

Answ. 3.

Againe, if hee should not be offered to every man, we could not say to every man, if thou dost beleeve thou shalt be saved, but this we may say to all, even to *Judas*, if thou beleevest, *Judas*, thou shalt be saved.

Answ. 4.

Againe, if it were not offered to all, then wicked men should be excluded as much as the Devils; but *Christ* tooke their nature on him, therefore it is possible for them, if they beleeve, to be saved.

Object.

But how differs this from the doctrine of the Adversaries; for they also say that *Christ* is offered equally to all:

Answ.

1. God intends him only to the Elect.

2. God gives power onely to them to receive him.

I answer, In 2 respects: (not to run through all) The first is this, We say, Though *Christ* be offered, and freely given to all, yet *God* intends him onely to the Elect. They say, His intention is the same to all, to *Judas* as to *Peter*. The other is, They affirme, that as *Christ* is offered to all men, so all men have sufficient grace to receive him, there is an ability by that as well as a freedome, and universality in the offer. This we altogether deny. Though *Christ* be given to all, yet the gift of faith is a fruite of Election. *God* gives faith and repentance, and ability to receive him, where he pleaseth.

seth. The gate is open to all, we shut out none, but none will come in, but those whom *God* inables. A Pardon may be offered to all, and yet none accept it, but those whose mindes *God* hath inclined. Therefore that he is offered to all, it is without question. They that question it, doe it because they doe not understand the Doctrine of our Divines; for we propound it no otherwife in substance than they doe, onely we differ in the method: but it will be your wisdom to looke to that which will be of use, and yeeld comfort when you come to die. As this you may build on, The Gospell is preached to every creature under heaven, and therefore I have my share in it. If a Pardon be offered to some, whose names alone are inserted therein, you cannot say on any good ground, I am pardoned: but when the Pardon is generall, and offered to all, then I can beleieve the Pardon belongs to me. Were it onely to the Elect, whose names are written in the Pardon, we should first inquire whether we be elect or no, but that's not the method. Build you on the sure promise, they that are pardoned shall take hold of it, they that take not hold of it, shall be excluded.

The next thing a man will desire to know, is this. What qualifications are expected? Doth not *God* require to finde something in us, if hee give it us?

I answer, that it is offered to all, and no qualification at all is required as præexistent to bee found in us, but any may come and take it. *God* requires no qualification as concerning our sins.

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New York

Quest. 4.
Vpon what
qualifications
it is given.

Instance :
1 In finnes

sin; he saith not, you shall be pardoned, so your finnes be of such a number, or of such a nature, but though they be never so many, though of never so extraordinary a nature, though they may be aggravated with all the circumstances that can be, yet there is no exception at all of you, the pardon runes in generall termes, *This is the Lambe of God that taketh away the finnes of the world.* And seeing it is in generall termes, why will you interline and restraine it? You see it runnes in generall, and so you may take it.

1 Cor: 6, 9

And as it is propounded generally, so is it generally executed: 1 Cor. 6. 9. You shall finde, the greatest finnes that can bee named are there pardoned: *Be not deceived, you know how no fornicator, nor adulterer, nor uncleane person, &c. shall enter into the Kingdome of God, and such were some of you: but now you are justified, now you are sanctified, now you are washed.* Though they had committed the greatest finnes, you see, it is generally executed, without exception.

2 In graces

But there is another sort of qualification. Is there not something first to be done? I know that though I have committed all the finnes of the world, yet they shall not prejudice my pardon; but I must doe something to qualifie me for it. No, not any thing as antecedarious and precedent to the pardon; it is onely required of thee to come with the hand of faith, and receive it in the midst of all thy unworthinesse, whatsoever it be, lay hold on the pardon, and embrace it, and it shall be thine.

But

But you will object, then to what end is the Doctrine of humiliation? to what end is the Law preached to be a Schoolmaster, if no qualification be required?

Object. 1.

I answer, humiliation is not required as a qualification; for no teares of ours, can give satisfaction. And againe, it hath beene found in a Reprobate; For *Judas* had it. Neither is it any part of sanctification.

Answ. 1.

But how is it required then?

As that without which we will not come to *Christ*. As for example, If we say to a man, The Physitian is ready to heale you; before you will be healed, you must have a sense of your sicknes: this sense is not required by the Physitian (for the Physitian is ready to heale him) but if he be not sicke, and have a sense of it, he will not come to the Physitian. If at a generall Dole it be proclaimed, let all come hither that be hungry, a man is not excluded if he be not hungry, but else he will not come: therefore we preach, that none receive the Gospell but the poore, those that be humble, and touched with sense of sin and wrath, and we preach so, because indeed no man will come without it.

Answ. 2.

How humiliation is required before wee come to *Christ*

Simile.

In the next place, the Question will be, How this righteousness of *Christ* is made ours; or, What is to be done of him to whom it belongs?

5. Quest.

How *Christ's* righteousness is made ours,

To this I answer; though no precedent qualification be required, yet this must be taken, a man must not reflect on himselfe, and consider, Am I worthy of it? but he must take it as a Plaster, which

Answ.

Simile.

In what sense
faith is requi-
red.

In what sense
conditions are
excluded.

Vide page 79.

Ans.

Simile.

Esay 55. 1.

What this ta-
king is.

Ans.

which if it be not applied, will not heale; or as meate, which if be not eaten, doth not nourish. As the Husband wooes his Spouse, and sayes thus, I require nothing at thy hands, no condition at all, I doe not examine whether thou art wealthy, or no; whether thou be faire, or no; whether thou be out of debt, or well conditioned, it is no matter what thou art, I require thee simply to take me for thy Husband. After this manner comes *Christ* to us; we must not say, Am I worthy to make a Spouse for *Christ*? Am I fit to receive so great mercies? Thou art onely to take him. When we exclude all conditions, we exclude all conditions, we exclude such a frame and habit of mind, which we thinke is necessarily required to make us worthy to take him. As if a Physitian come and offer thee a Medicine, by which thou maist be healed, and say, I require nothing at your hands, onely to drinke it, for else it will doe you no good: So *God* offers the righteousnes of *Christ*, which is that that heales the soules of men; *God* lookes for nothing at your hands, it matters not what your person is, onely you must take it. So you shall find him selfe expressing it, *Esay* 55. 1. where he compares this to the offer of Wine and Milke: *Come buy Wine and Milke without money*: Let him that is athirst come, and he that hath no money. As if he had said, it is freely offered, you are onely to take it.

But, when you heare you must take it, the question will be, What this taking is.

I answer, This taking is nothing else but that which

which we call *Faith*: and therefore that we may not erre in the maine, I will declare what Faith is. And it is nothing else but this, when these two things concur, that *God* the Father will give his Sonne, and freely offers righteousnes, and we receive this righteousnes, taking *Christ* for our Husband, our King and Lord.

Faith what.

But you will say, Faith is more: for *Fides est actus intellectus*, It is an act of the understanding, assenting to Truthes for the Authority of the Speaker; therefore the mind and will must concur to make up this Faith.

Object.

For the better understanding of it, marke this word, *The righteousness of God is revealed*: wherein is likewise implied, (though it be not expressed) that it is offered: for to what purpose, or what comfort is it to see that there is such a righteousness, if it be nothing to use but it is so revealed, that it is also offered. Now being both revealed, and offered, you must finde something in men answerable to both these: to the revelation of it the understanding assenting to it as a Truth, that *Christ* is come in the flesh, and offered to all men.

Answ.

Faith in the understanding and will both.

Againe, to answer to the matter of the offer, there is also an act of the will, whereby it comes in, & takes or embraceth this righteousness. Both these, *1. Tim. 1, 15* are put together, *This is a faith full saying, and worthy to be received, that Iesus Christ came into the world to save sinners*. It is true, faith the understanding, and therefore that beleeves it; but it is worthy to be received, faith the will, therefore that comes in, takes and accepts it. As in

See page 20, 21
55, 57, 58. aa

1 Tim 1, 15.

Instance :
1 In finnes

sinnes; he saith not, you shall be pardoned, so your sinnes be of such a number, or of such a nature, but though they be never so many, though of never so extraordinary a nature, though they may be aggravated with all the circumstances that can be, yet there is no exception at all of you; the pardon runnes in generall termes, *This is the Lambe of God that taketh away the sinnes of the world.* And seeing it is in generall termes, why will you interline and restraine it? You see it runnes in generall, and so you may take it.

1 Cor: 6, 9

And as it is propounded generally, so is it generally executed: 1 Cor. 6. 9. You shall finde, the greatest sinnes that can bee named are there pardoned: *Be not deceived, you know how no fornicator, nor adulterer, nor uncleane person, &c. shall enter into the Kingdome of God, and such were some of you: but now you are justified, now you are sanctified, now you are washed.* Though they had committed the greatest sinnes; you see, it is generally executed, without exception.

2 In graces

But there is another sort of qualification. Is there not something first to be done? I know that though I have committed all the sinnes of the world, yet they shall not prejudice my pardon; but I must doe something to qualifie me for it. No, not any thing as antecedent and precedent to the pardon; it is onely required of thee to come with the hand of faith, and receive it in the midst of all thy unworthinesse, whatsoever it be, lay hold on the pardon, and embrace it, and it shall be thine.

But

But you will object, then to what end is the Doctrine of humiliation? to what end is the Law preached to be a Schoolmaster, if no qualification be required?

Object. 1.

I answer, humiliation is not required as a qualification; for no tears of ours, can give satisfaction. And againe, it hath beene found in a Reprobate, For *Judas* had it. Neither is it any part of sanctification.

Ans. 1.

But how is it required then?

Ans. 2.

As that without which we will not come to *Christ*. As for example, If we say to a man, The Physitian is ready to heale you; before you will be healed, you must have a sense of your sickness: this sense is not required by the Physitian (for the Physitian is ready to heale him) but if he be not sicke, and have a sense of it, he will not come to the Physitian. If at a generall Dole it be proclaimed, let all come hither that be hungry, a man is not excluded if he be not hungry, but else he will not come: therefore we preach, that none receive the Gospell but the poore, those that be humble, and touched with sense of sin and wrath; and we preach so, because indeed no man will come without it.

How humiliation is required before we come to *Christ*

Simile.

In the next place, the Question will be, How this righteousness of *Christ* is made ours; or, What is to be done of him to whom it belongs?

5. Quest.
How *Christ's* righteousness is made ours,

To this I answer, though no precedent qualification be required, yet this must be taken, a man must not reflect on himselfe, and consider, Am I worthy of it? but he must take it as a Plaster, which

Ans.

Simile.

In what sense
faith is requi-
red.

In what sense
conditions are
excluded;

Vide page 73.

Answ.

Simile.

Esay 55, 1.

What this tak-
ing is.

Answ.

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in

See page 20, 31
56, 57, 58. an

1 Tim 1, 15.

Simile.

in matter of marriage, if one come & tell a Woman, there is such a man in the world that is willing to bestow himselfe on you, if you will take him, and accept him for your husband: Now (marke what it is that makes up the marriage on her part:) first she must beleeeve that there is such a man, and that that man is willing to have her, that this message is true, that it is brought from the man himselfe, and that it is nothing else but a true declaration of the mans mind. This is an act of her mind or understanding: But will you take him, and accept of him for your Husband? now comes the will, and the concurrence of these two makes up the match. So we come and tell you, There is such a one, the *Messiah*, that is willing to bestow himselfe on you; If you beleeeve that wee deliver the message from *Christ*, and doe consequently embrace and take him, now are you justified, this is the very translation of you from death to life, at this very instant you are delivered from Satan, possessed of a Kingdome, and salvation is come to your house.

Three things
must concur
in receiving
Christ.

Now because this taking of *Christ* is the maine point which makes *Christ* ours, and the want whereof is the cause that every man is condemned, (it comming neere to life and death,) that you may know what it is, wee must tell you that this is required therein:

First, there must not be *Error persona*, error of the person.

Secondly, you must understand aright what this taking is.

Thirdly

Thirdly, there must bee a compleat deliberate wil, which must concurre to this action of taking.

These three being declared, we shall not easily be deceived in it.

First, when you heare of this righteousness of *Christ*, and it being made ours; you must know, that first *Christ* himselfe is made ours, and then his righteousness, as first you must have the husband, and then the benefits that come by him. I say take heede that there be not an error of the person, that you mistake him not. And this excludes all ignorant men, that take not *Christ* indeed, but onely in their owne fancie. Therefore when you come to make this marriage, you must know that *Christ* is most holy; that he is also such a one as will bring persecution with him, as sayes of himselfe, that he knowes not where to lay his head, such a one as for whose sake you must part with every thing; such a one as is hated in the world, and for whose sake you must be hated: some would have the man, but they know not the man, and so many thousands are deceived, that are willing to take *Christ*, but they know not what they take, they understand not *Christ* aright, there is an error of the person, and so a misse of the match, and consequently of Iustification: for, so as to make him their Lord, so as to be subject to him, they take him not, they doe not consider that he requires such and such things at their hands.

Secondly, If there be no mistake of the person, yet what is this taking? In marriage, there is a certaine forme to be observed, and if that forme be

1.

There must be no error about the person,

2.

The right form must be observed.

Christ must be
taken only.

mist of, there is a misse of the match. This taking therefore is nothing but this, So to take him, as to be divorced from all other Lovers; so to serve him, as you serve no other Master; so to be subject to him, that you be subject to nothing in the world besides. This is properly to take *Christ*; and this excludes the greatest part of men, they being ready to take *Christ*, and yet they will love the world too; but *God* tells them, that *if they love the world, the love of the Father, nor the Sonne, is not in them.* You must have your affections weaned from every kinde of vanity. Goe thorow the whole Vniverse, looke on all the things are, Riches, and Pleasures, and Honours, Wife, and Children, if your heart be not weaned from every of them, you take him not as a Husband.

Againe, others will serve *Christ* and their riches too, their credit too, their owne praise with men too; but *Christ* tells them, no man can serve both; you must serve him alone, and be obedient to none but him: if you doe so, you take him for your Lord indeede. So likewise, many will be subject to him as a King, but they will bee subject to their lusts too; if their lusts command them, they cannot deny them, some they will reserve; and, you know, how many this excludes. Therefore you shal find, that no man can take *Christ* and his wealth: you know, the young man was shut out, because he would not let goe his possessions, which he must part with, or else have none of him. So, *Ioh 5. 44. If you receive the praise of men, how can ye beleieve?* That is, if you be not weaned and divorced from all, you cannot beleieve.

Though

Iohn 5. 44.

Though you be the off-scowring of men, though you be mocked and scorned, it matters not; but if you seeke the praise of men, you cannot beleieve.

Where, by the way, you may marke something, and adde it to that I said before. What is the reason that the seeking praise of men should hinder from beleieving? Certainly, if Faith were only an Act of the understanding, assenting to the truth for the Authority of its Speaker, it would be no hindrance or impediment to the act of the minde, in beleieving that such a thing is true; so that it must needes have reference to the will. Therefore, saith *Christ*, While you seeke the praise of men, how can you beleieve? That is, take me for your *God* and *Lord* whom you will serve altogether. So that to take *Christ* with a justifying faith, is nothing else but to receive him, as it is expressed in many other places of Scripture: *Iohn*

1. 11. *He came unto his owne, and his owne received him not; but to as many as received him, he gave power to become the sonnes of God, even to them that beleieve on his Name.* And so it is not (as the Papiſts say) a meere act of the understanding, but a taking of him for your *God*, your Saviour, to whom alone you will be subject, and give your selfe.

Last of all; When these two are done and effected, so that there is no error either in the person or in the forme; there is yet one thing more remaines behind, and that is, to take and accept him with a compleate, a deliberate, and true will. For, even as in other matches, put the case the person be knowne, and the forme duly observed,

Iohn 1, 11, 12.

3
Christ must be taken with a compleat and deliberate will

Three things
required in
the will in ta-
king Christ.

I.
It must bee
compleate.

2
Deliberate,

3
True, or free.

yet if there do not concur a compleat will, it is not properly a match: and therefore those matches are unlawfull, which are made before yeeres of discretion, when a man hath not the use of his will, or when a man is in 'a phrenzie, because there is then no compleat or deliberate will, so in this spirituall match, you shall see how many the want of such a will excludes.

First, I say, it must be compleat, which excludes all wishers and woulders, that prize *Christ* a little, that could be content to have *Christ*, but it is rather an inclination than a compleat will, that are in an *Equilibrio*, that would have *Christ*, but not yet; that would live a little longer at ease, and have a little more wealth, but are not come to a resolute peremptory will, that have onely a weak inclination, which is not enough: for in a match, the will must be compleate, and it's needfull it should be so, it being a thing that must continue all a mans life.

Againe, it must be a deliberate will; and this excludes all those that will take *Christ* in a good moode, on some sudden flash, when they are affected at a good Sermon, and have some good motions cast into their mindes, that will (at such a time) be content to take *Christ*, to serve him and obey him, to forsake their sins, and give over their former lusts, but the will is not deliberate.

Last of all, as it must be compleat and deliberate, so it must be a true will, that is, it must be free, and that excludes all them that meerey for servile feare, at time of death, in the day of sicknes and

and trouble, when Hell and Heaven are presented to them, will take *Christ*: Indeed you can scarce come to any, but, in such a case, he will profess that he is now content to take *Christ* for his Lord and Saviour; but this is done by constraint, and so the will is not free. So I say, when all these con-
curre, the match is now made, & you are justified.

But after the match is made, something is required. Therefore there is one Question more: and that is, What is this that is required after the making of the match?

I answer, it is required that you love your Husband, *Iesus Christ*, that you forsake Father and Mother, and become one Spirit with him, as a man is one flesh with his wife: for you are now bone of his bone, and flesh of his flesh.

2. Again, it is now required that you should repent. And that is the meaning of that place, *Repents, for the Kingdome of heaven is at hand*. I tell you of a Kingdome, and a great Kingdome, but no man can come into that Kingdome, except he repent: You must walke no longer after the flesh, but after the Spirit: You must have your flesh crucified, with all the affections and lusts of it.

3. You must part with every thing for his sake, whether it be riches, or honours, or credit, or whatsoever, it is no matter, you must be ready to let them all goe.

4. You must be ready to undergoe any thing for his sake: you must have him for worse as well as for better: *you must be content to be hated of all men for his sake, you must take up your crosse, and follow him.*

[C 3]

5. You

6. *Quest.*

What is required of us when we have it,

Ans.

1
To love Christ.

3
To repent.
Mat. 3, 2.

3
Part with all
for him.

4
To suffer for
him.

5.
To doe for him
Tit:2, 14.

Object.

Ans.
None take
Christ upon
his owne con-
ditions til they
be thorowly
humbled.

5. You must doe much, as well as suffer much for him: he died to this end, *that he might purchase to him a peculiar people, zealous of good workes*: you must respect him as a Wife doth her Husband, not as a servant doth a hard Master; you must not look on his Commandements as a hard taske, whereof you could willingly be excused, but as one that hath his heart inflamed to walke in them; as a loving Wife, that needes not to be bidden to doe this or that, but if the doing of it may advantage her Husband, it will be a greater griefe to her to let it lie undone, than labour to doe it.

But now men say, This is a hard condition, I little thought of it.

It is true, the condition is hard, and that is the reason that so few are willing to come in, when they understand these after-clap conditions, that they must part with all, that they must be persecuted, that their will must be perfectly subject to the will of *Christ*, that they must be holy as he is holy, that the same mind must be in them that is in *Christ Iesus*, that they must be of those peculiar people of *God*. And therefore have we tolde you that none will come in to take *Christ* for their Husband; till they have bin bitten with the sense of their sins, till they be *heavie laden*, and have felt the weight of Satans yoke, till then they will not come under the yoke of *Christ*; but those that be humble, that have their hearts broken, that know what the wrath of *God* is, that have their consciences awaked to see sin, will come in, and be glad they have *Christ*, though on these condicions; but
the

the other will not. If you will have *Christ* on these conditions, you may: But we preach in vaine, all the world refuseth *Christ*, because they will not leave their covetousnes, & idlenes, and swearing, and their severall sports and pleasures, their living at liberty, their company-keeping, they will not doe the things that *Christ* requires at their hands, and all because they are not humbled, they know not what sin meanes; whereas, should *God* shew it to them in its right colours, should they be but in *Judas* his case, had they tasted of the terrours of the Almighty, were their consciences enlightened, and did it set them on, they would take him with all their heart.

But another Objection comes in, I would come in, but how should I doe it? I want power and ability, I cannot mortifie the deedes of the body, could I do that, I would not stand on the busines.

To this I give a speedy answer: If thou canst come with this resolution to take him, take no care for doing of it, for as soone as thou art his, he will give thee another spirit, he will enable thee to all things, *Ioh. 1. 12. To as many as received him, to them he gave power to become the sonnes of God: What is that? Is it an empty Title? No, he made them sons not borne of the flesh, or of the will of man, but of God.* It is true, with thy owne heart thou art not able to doe it; but what if *God* give thee a new heart and a new spirit? When the match is made, and concluded betweene him and us, he sends his Spirit into our hearts, and this Spirit gives us ability, making us like *Christ*, changing us, and causing us to delight

Note.

Object.

Ans.

When wee resolve to take *Christ*, *God* gives us power
Iohn 1, 12, 13

in the duties of new obedience in the inward man. Therefore take not care for abilitie, only labour for an honest heart, armed with this resolution; I am resolved to take *Christ* from henceforth, and you shall finde another Spirit to enable you exceedingly.

And now, that we may not let all this goe without some application, we will hereof make two Vses.

Vse I.

To see the
greatnesse of
mans sin, and
Gods Iustice in
condemning.

First, this great use is to be made of it, to learne hence to see how great the sinne of men is, and how just is their condemnation for the same, that when this *righteousnes of God* is revealed from heaven by this Gospell, which we now preach, they resist it, casting it at their heeles, not regarding it, but despising these glad tidings of salvation, which is so glorious a myserie. This very thing that wee preach to you, is it that was so many thousand yeares agoe fore-told, and as long expected, being the greatest worke that ever *God* did. This is that which *Paul* magnified so much, and stood so amazed at. Therefore, if you reject it, know that your sinne is exceeding great: we that preach the Gospell, are Messengers sent from the Father, to invite every one of you to come to the Marriage of his Sonne: If you will not come, (as some of you are young, & minde other things; others of you have gone long in an old tract, & will not turne; some have married a wife, others have other busines, and therefore you will not come; or if you doe come, it is without your Wedding Garment, you come not with a conjugal

Aggravation
of sins against
the Gospell.

gall affection) I say, if you refuse, the Lord will deale with you, as with them in the Gospell, he will have you brought and slaine before his face, And we come not from the Father onely, but we are also sent from the Sonne, he is a sutor to you, and hath dispatched us as Ambassadors to wooe you, and to beseech you to be reconciled; if you will come, he hath made knowne his minde to you, you may have him, if you will not come, you will make him angry; and you had neede to kisse the Sonne lest he be angrie: though he be so mercifull, as not to quench the smoaking flax, nor to breake the bruised Reed, yet notwithstanding, that Sonne hath feete like burning brasse, he hath a two-edged Sword in his hand, and his eyes are like flames of fire: So you shall finde him to be, if you refuse him. As hee is a corner stone for some to build on, so hee is a corner stone to grinde them to powder that refuse him. When the better is the sutor, & is rejected, what wrath, what indignation breeds it among men: And so take all the finnes you have committed, there is none like this, none shall be so much laid to your charge at the day of judgement, as your rejecting of the Sonne, and of his righteousness revealed, and freely offered to you. What Christ said, (it shall be easier for Sodome and Gomorrah then for such a City) I may apply to every one that's come to heare me this time. If you will not give eare to my invitation, it shall be easier for Jewes and Turkes, for the Salvages at the East-Indies, then for you. It had beene better for you that Christ had never come in the flesh, that his righteousness had never been offered to you.

There-

Rejecting
Christ the
greatest sin.

Mark 16, 16.

Mark 16.

Hearers of two
sorts.To be worthy
of Christs
righteousnes,
what.

Therefore is that added, *Mark 16. He that beleeves not, is damned*, Of such consequence is the Gospel. When *Moses* was on Mount *Ebal*, hee set before them a blessing and a curse, life and death: so doe I now, If you will not accept of *Christ*, you are cursed. Therefore, when you heare this offer, Let every man examine himselfe how he stands affected unto it. For all hearers are divided into these two sorts, some are worthy, and some unworthy. As when *Christ* sent away his Disciples, *If any were worthy, their peace was to rest upon them*, if they were not worthy, they were to shake off the dust of their feet against that City. I say, consider if you be worthy of this righteousness: for if you finde your your hearts to long after it, if you find you prize it much, so that you can reckon all as drosse and dung in comparison of it, and will sell all to buy this Pearle, then are you worthy: But if, when you heare of it, you neglect it, and attend unto it coldly, you are unworthy, and against such we are to shake off the dust of our feet: that is, *God* shall shake you off as dust, when you come for salvation to him at the day of judgement.

If in examination you finde your selves unworthy, that this worke hath not bin wrought in you, (wherein it is your best way to deale plainly with your selves) then give no rest to your selves, but enter into a serious consideration of your sins, attend on *Gods* Ordinances, make use of all that hath beene delivered concerning humiliation, and give not over untill you have attained this eager desire after *Christ*. Indeed this is wrought by *God* himselfe,

himselfe, but give not you over. This is it *S. Iohn* calls drawing: *None can come to me, except the Father draw him*: & that is done when God gives another will; when, on the propounding of *Christ*, he gives *agnitum voluntatem*, the nature of a Lambe, changing the heart; and working such an inclination to *Christ*; as is in the Iron to follow the Load-stone, which never rests untill it be attained.

Iohn 6, 44.

Cant. 38

Thus it was with the Woman of *Canan*, she would have no denyall; and *Cant. 3* with the Spouse, that would not be at quiet untill she had found her Beloved, seeking him day and night; finding him not within she enquires of the *Watch-men*, and never gives over till she had found him whom her soule loved. As God puts an instinct in the creature, such a violent, strong, impetuous disposition and instigation is in them that shall be saved, and belong to *Christ*; God puts into them such a disposition as was in *Sampson*, when hee was athirst, *give me water or else I dye*; so are they athirst after *Christ*, give me *Christ* or else I dye. And this you must have; for God will put you to it, he will try whether you be worthy commers or no. Commonly, at the beginning, he is as a man that is in bed with his children, and loath to rise, but you must knocke and knocke againe; and as it was with the unjust Iudge, importunity must doe it; though your desire be strong; yet for a time, in his ordinary course, he with-holds, and turnes a deafe eare, to try if thou hast an eager desire: for if it ceaseth quickly, he should have lost his labour in bestowing *Christ* on thee. But if no-
thing

God works a
strong desire
in the Saints
after Christ.

How God
tryeth the
strength of our
desires after
Christ.

What we have
together with
Christ.

thing wil make thee give over, if thou wilt beseech him, and give him no rest; I'le assure thee *God* cannot deny thee, and the longer he holdeth thee off, the better answer thou shalt have at the end. And when thou hast *Christ*, thou hast that that cannot be expressed; for, with him, thou hast *all things*: When you have him, you may goe to him for Iustification, and say, *Lord*, give me remission of sins, I have *Christ*, and thou hast promised that all that are in *Christ* shall have pardon, that they shal have thy Spirit, and be made new creatures, now, *Lord*, fulfill these promises. I say, It is a condition beyond expression, next to that we shal have in heaven, and farre above that which any Prince or Potentate in the world hath, farre beyond that which any man that swimmes in pleasures, and abundance of wealth hath; which, if it were knowne, would by all the world be sought after. Therefore, when you heare of such a condition offered, take heed of refusing it: for if you do, your sin is hainous, and your condemnation will be just.

V^{se} 2.
Not to deferre
the taking of
Christ.

The second V^{se} I will onely name: Consider what it is to refuse, yea what it is to deferre your acceptance of it: *God* may take your deferring for a deniall, you that thinke, Well, I will take it, but not yet, take heed lest you never have such an opportunity againe. I say, be exhorted, be moved, be besought to take it. This I speake to you, that be humble, to so many among you as have broken hearts; others may take him if they will; but they wil not, they mind not this Doctrine; they regard not things of this nature; they will when they lie

a dying, but now they have something else to doe. But you that *mourne in Sion*, you that have broken hearts, that know the bitterneſſe of ſin, to ſuch as you is this Word of Salvation ſent: Others have nothing to doe with it; and let them not thinke much to be excluded; for *Chriſt* excludes them: *Come to me all ye that are heauie laden, and ye ſhall finde reſt*: Not but that others ſhall have him, if they wil come, but they will not take him on the precedent conditions, named before. It may be, they would have redemption, and freedome, and ſalvation by him, but they will not take him for their King. They that be humble, that have their hearts wounded with the ſenſe of ſinne, are willing to take him on his own termes, to keep his Commandements, and not think them grieuous, to beare his burden, & think it light, to take his yoaik, & count it eaſie, to give all they have for him, and to think all too little, to ſuffer perſecutiō for his ſake, & to rejoyce in it, to be content to be ſcoffed at, and hated of men, to doe, to ſuffer any thing for his ſake; and when all this is done, to regard it as nothing, to reckon themſelves *unprofitable ſervants*, to account of all as not worthy of him. Therefore be not thou ſhye in taking of him: for you have free liberty.

But, before I diſmiſſe you, let me ſpeak a word to you that be not yet humble, let me beſeech you to conſider 3 things to move you. Firſt, the great danger that is in not taking of him. If you could be well without him, you might ſit ſtill as you are, but you ſhall die for want of him. If a Wife can live without a Husband, ſhe may ſtay unmarried:

Mat: 11, 28, 29

They that bee
willing to take
Chriſt, how
they be affe-
cted.

And ſhall be
ſaved.

Three conſide-
rations to
move men to
take Chriſt.

I
the danger in
not taking
him.

ried : But when a mans case is this, I see without *Christ* I must perish, I must lose my life, that is the penalty, such is the danger if I refuse him, methinks this should move him.

2
The benefit in
taking him.

Secondly, as the danger of refusing him, so consider the benefit of taking him : if you will have him, you shall with him have a Kingdome, you shall change for the better ; for whatsoever you part withall , you shall have an hundred fold in this life : if you forgoe any pleasure or lust, you shall have for it the joy of the *Holy Ghost*, farre exceeding them : If you part with riches, you shall be truly rich in another world ; yea, you shall there have a treasure : If you lose friends, you shall have *God* for your friend, and shall be a Favourite in the Court of Heaven. In a word, you shall have an hundred fold.

3
The certainty
of having him.

The certainty
of Gods pro-
mise.

Thirdly, you shall be sure to have it, you shall not be deceived : for *God* hath put out his word, he hath declared that to be his will, and it stands now with his justice as well as with his mercy, to give *Christ* : his Word is a corner stone, and you may build on it : Nay by two immutable things hee hath confirmed it, his Word and his Oath, and *Heaven and Earth may passe, but they shall not passe*, you may build on them, to have *Christ* and salvation by him. When *Paul* had delivered *Gods* mind, if an Angel from Heaven should tell the foundation is sandy, nay if he himselfe should preach another doctrine, they were not to beleeeve him. Therefore if you will take him and have him, *Trust perfectly in the grace that is revealed by Iesus Christ*,
doc

doe it not by halves; It may be I shall be saved, it may be not; thou maist build on it, thou maist venture thy life on it. All these things considered, the greatnes of the danger in refusing, of the benefit in accepting; and if it be thus sure if we will take him, then put it to venture, why doe you stand off? What can we say more to perswade you? If you will take him, and this righteousness, you may haue it. *God hath committed this to us, what we loose on Earth, shall be loosed in Heaven.* He hath given us the Keyes of Heaven and Hell, and if we open the Gates of Heaven to any, they shall stand open; but now in the preaching of the word, the Gates of Heaven stand open to every one of you. Therefore come in while it is called to day, before the Sun set on you, as you know not how soone it may. Indeed, if we had not made the offer, the danger had bin ours, and we should have perished for your sakes: but seeing wee have *made manifest the whole Councel of God, we are now free from the blood of every one of you;* for wee have made knowne the will of *God* to the full; you know what is offered to you; and if yon take him not, your blood shall be on your owne heads. Therefore consider whether you will take him or refuse him; that is the question, Will you take him, or not take him? You that now refuse and slight this offer, the day may come, when you would be glad to haue it. You that are now in the height and flower of your youth, and you that are more ancient, living in health and wealth, and having your fill of pleasures, it may be, for the present, you

you have other things to take up your minds, but the time will come when the Bridegroom shall enter in, and the doores shall be shut, when your Houre-glasse shall be out, and your time spent, & then this relation of righteousnes, and remission of sinnes, now offered, would be reckoned glad tidings: but take heed that it be not too late, beware lest you cry, and *God* refuseth to heare: Not but that *God* wil heare every man, if his cry comes from unfeigned faith and love; but, it may be, *God* will not give thee that unfeigned faith and love, when you be come to that extremity: seeing you would not come when he called, it may be hee will not come when you call; it may be hee will not breathe the breath of life, nor give such a spirit and disposition as he will accept of. *Christ* died to purchase to himselfe a peculiar people, zealous of good workes, and not onely to save men. He died for this end, that men might doe him service; and if you will not come in now in time of strength and youth, when you are able to doe him service; I say, in his ordinary course, he will reject you now in your extremitie, you may not then expect mercie at his hands. Therefore doe not say, I will follow my covetousnes, and idlenesse, my pleasures and businesse, my lusts and humours, and hereafter come in; for you are not to chuse your owne time. If he call you, and you refuse to come, take heede lest in his wrath hee sweare that you shall not enter into his rest.

FINIS. 21 Dec. 1628.



OF FAITH.

The second Sermon.

ROM. I. 17.

For by it the righteousness of God is revealed from Faith to Faith: as it is written, The iust shall live by Faith.



He next point, that these words afford vs, is this that,

Faith is that whereby the righteousness of God is made ours to saluation.

The righteousness of GOD (saith the Apostle) is revealed from faith to faith. That is, it is so revealed and offered by GOD, that it is made ours by faith, we are made partakers of it by faith: you see it ariseth cleerely from the words.

D

Now

Doff. 2.

Two Couenants.

Now for the opening of this point to you, you must vnderstand that there are two waies or Couenants, whereby God offereth saluation to men. One is the Couenant of workes, and that was that righteousnesse by which Adam had beene saued if he had stood in his innocency; for it was that way that God appointed for him, *Doe this, and liue*: But Adam performed not the condition of that Couenant, and therefore now there is another Couenant, that is, the Couenant of Grace, a Board giuen vs against Shipwracke. Now this Couenant of Grace is double:

Either absolute and peculiar;

Or conditionall.

1.
Absolute.
Ier. 31.

Ezek. 36.

Absolute, and peculiar onely to the Elect; so it is expressed, *Ier. 31. I will put my Law into your inward parts, and write it in your hearts, and I will be your God, and you shall be my people.* So likewise, in *Ezek. 36. I will giue you a new heart, and put a new spirit within you, & I will take your stony hearts out of your bodies.* Heere the Couenant is expressed absolutely, and this is proper onely to the Elect.

2.
Conditionall.

But now beside this, there is a conditionall Couenant of Grace, which is common to all: and that is expressed in these termes, *Christ* hath provided a righteousnesse and saluation, that is his worke that hee hath done already; Now if you will beleue, and take him vpon those terms that he is offered, you shall be saued. This I say, belongs to all men. This you haue thus expressed in the Gospell in many places, *If you beleue,*

you

you shall be saved, as it is, *Mark. 16.* Goe and preach the Gospell to every creature under Heauen; he that will beleue shall be saved, he that will not beleue shall be damned. It is the same with that *Rom. 4. 5.* To him which worketh not, but beleueth in him which iustificth the vngodly, his faith is accounted righteousness. Marke it: To him that beleueth on him that iustificth the vngodly, that is, there is a certaine iustice or righteousness that CHRIST hath prepared or purchased for men, though they be vngodly, he requires nothing of them before-hand, though they bee wicked and vngodly, yet this righteousness is prepared for them; that which is required of them, is onely that they take it. Now hee that will beleue GOD that hee hath prepared this for him, and will receiue it, it is enough to make him a righteous man in GODS acceptation: so that this is the onely way now by which men shall be saved. The worke is already done on Christs part, there is righteousness that God hath prepared, which is therefore called the righteousness of GOD; and there is nothing precently required or looked for on our part, but taking and applying of it.

But, you will say, Is there nothing else required of vs? Must GOD doe all, and must we doe nothing but onely take that righteousness that is prepared for vs?

I answer, it is true indeede, we must lead a holy life, a religious, sober, and righteous life; for, for this end hath the grace of God appeared, saith the Apostle: yet thou must know withall,

D 2

that

MAR. 16.

ROM. 4. 5.

Now.

Quest.

Ans.
Though holiness be required, it is Gods worke.

Simile.

Eph. 2. 10.

that we cannot work in our selues this holinesse, this religious and sober conuersation, that must be *Gods* worke altogether, we are onely to take this righteousness, and the other is but a consequent that followeth vpon it. To illustrate this vnto you by a similitude; A Wheele or a Bowle runneth, not that it may be made round, that is the businesse of the workeman, who makes it round, that it may run: So it is in this case, *God* doth not looke that wee should bring holinesse and piety with vs, for wee haue it not to bring: wee are at the first onely to beleue and accept this righteousness that is offered vs: when that is done, it is *Gods* part to frame vs, and to fit and fashion vs for a wholly life: such a kind of speech you haue it expressed in, *Eph. 2. 10. we are Gods workmanship, fashioned in Christ Iesus to walke in good workes, which he hath ordained, &c.* Marke it: it is not an action of our owne, but *God* is the workeman, we are the materials, as the clay, and the wood, that hee takes into his hands; when we haue but taken this righteousness that is offered, it is *Gods* work to cast vs into a new Mould, to giue vs a new heart, and to frame a new spirit within vs, that so we may walk in good works before him: this is the great mystery of godlinesse: for we haue much adoe to perswade men to beleue that the righteousness prepared by *CHRIST* should bee offered to them, and nothing be required but receiuing of it: this will not sinke into the hearts of men by nature, they thinke they must doe something precedently, or else

else this righteousness is not offered them. But, my *beloved*, we must learne to belieue this, and know that it is the worke of *GOD* to sanctifie vs after he hath iustified vs. I confesse, it is not so in other things, there is still some action of our owne required to gaine this or that habit or ability, as you see in naturall things, there are some kinde of habits that wee get by some precedent actions of our owne, as the learning of Arts and Sciences, to learne to write well, &c. here there is some action of our owne required to fit vs for it, and then wee get the ability to doe it.

Habits of two
sorts.

But besides these, there are other habits, that are planted by nature in vs, as, an ability to heare, to see, to taste, &c. Now for these, wee need not any action of our own for the attaining of them, because they are planted in vs by nature. So it is in these things that belong to saluation: It is true indeede, we may get habits of morall Vertues by labour and paines of our own, there are actions of our owne required to them; and in that the Philosopher said right, that *we learne to be temperate, and sober, and chaste, &c.* But now for the Graces of the Spirit, there it is not so; those habits that nature hath planted in vs, wee exercise them naturally, without doing any action of our owne to attaine them; as we doe not by seeing oft learne to see, but it is a faculty naturally planted in vs: so it is in all the works that wee must doe, which are the way to saluation, *GOD* workes them in vs, hee infuseth those habits into vs. Therefore this conclusion is good,

Gal. 2.

that it is faith alone, by which this righteousness is made ours to saluation.

This is euident by the Apostle, *Gal. 2. vlt.* Saith he, it is not by the Law, *If righteousness had beene by the workes of the Law, then Christ had died without a cause.* As if he should haue said, saluation must needs be by one of these two.

Either by something that wee doe our selues, some actions that we our selues haue wrought, or else it must be meerely by faith. Now if it had been attainable by any work of our owne, *Christ* dyed without a cause: as if he should say, *Christ* could haue giuen you ability to doe those works without his dying; but for this very cause *Christ* came into the World, and dyed, that he might worke righteousness, and make satisfaction to GOD: so that you haue nothing to doe for the first attaining of it, but to receiue it by faith.

4. Reasons.
why God will
saue men by
faith.

Rom. 4. 16.

1. Reason.
That it might
be of grace.

And if you would know the reason, why God, that might haue found out many other wayes to leade men to saluation, yet hath chosen this way aboue all others to saue men, onely by faith, receiuing the righteousness of CHRIST, which hee hath wrought for vs; you shall finde these foure reasons for it in the Scriptures. Two of them are set downe, *Rom. 4. 16.* *Therefore it is by faith, that it might come by grace.* Marke it: This is one reason why GOD will haue it by faith, *that it might be of grace*: For if any thing had beene wrought by vs, (as he saith in the begining of the Chapter) it must haue beene giuen as wages, and so it had beene receiued by debt, and not by fa-

uour.

our; but this was *Gods* end in it, to make known the exceeding length and breadth of his loue, and how *unsearchable the riches of Christ* are: his end was to haue his Grace magnified. Now if there had beene any action of ours required, but meerely the receiuing of it by faith, it had not beene meerely of grace; for faith empties a man, it takes a man quite off his owne bottome; faith commeth as an empty hand, and receiueth all from *God*, and giues all to *God*. Now that it might be acknowledged to be free, and to be altogether of grace, for this cause *God* would haue saluation propounded to men, to be receiued by faith onely.

Secondly, as it is by faith, that it might come by grace, so also *that it might be sure*, that the promise might bee sure; if it had beene any other way, it had neuer beene sure. Put the case that *God* had put vs vpon the condition of obedience, and had giuen vs grace and ability, as hee did to *Adam*, yet the Law is strict, and the least sayling would haue bred feares and doubts; and would haue caused death. But now, when the righteousness that saueth vs is wrought already by *God*, and offered to vs by him, and offered freely, and that the ground of this offer is the sure Word of *God*, and it is not a coniecturall thing, now we may build infallibly vpon it: for vnlesse faith haue footing on the Word, we cannot say it is sure, all things else are mutable, and subiect to change: therefore when *God* hath once said it, we may firmly rest in it, and it is sure.

2. Reason.

That it might be sure.

And this is the second reason why it is onely by faith.

3. Reason.
That it might
be to all the
seed.

Thirdly, it is by faith, *that it might be to all the seed*, not onely to those that are of the Law, but also them which were strangers to the Law. If it had been by the Law, then saluation had been shut vp within the compasse of the Iewes; for the Gentiles were strangers to the Law of God, they were vnclean men, shut out from the Commonwealth of *Israel*; but when it is now freely propounded in the Gospell, and nothing is required but onely faith to lay hold vpon it, when there is no more looked for but beleeuing, and receiuing; hence it comes to be to all the seed: for *Abraham* himselfe, before he was circumcised, he was as a common man, the vaile was not then set vp; yet, euen then, his faith was imputed to him for righteousness.

4. Reason.
That no flesh
might reioyce
in it selfe.

1 Cor. 1. 30.

Ephes. 4.

The last reason why it is of faith, is that no man might boast, *that no flesh might reioyce in it selfe*; for if it had beene by any other meanes, by any thing done in our selues, we had had cause to reioyce in our selues, but, for this cause, saith the Apostle, 1 Cor. 1. 30. *Christ is made to vs wisdom, righteousness, sanctification, and redemption, that he that reioyceth might reioyce in the Lord*. As if he had said, if God had giuen vs a wisdom of our owne, we had had cause to haue reioyced in our selues; but we are darkenesse, Ephes. 4. there is nothing but foolishnesse and weaknesse in vs, to the end *that no flesh might reioyce in his presence*.

Againe.

Againe, if wee had had grace put into our selues, (though it had beene but little) for which God might haue accepted vs, the flesh would haue boasted; therefore his *righteousnesse* is made ours.

But, when this is done, yet, if after iustification it had been in our power and ability to haue performed the workes of sanctification by any power or strength of our owne, we should yet haue beene ready to boast thereof, *Christ is made sanctification* too; so that we are not able to thinke a good thought, wee are not able to doe least good thing without him: *It is I* (saith the Lord) *that doth sanctifie you*: It is I that doe aet every Grace; it is I that do put your hearts into a good frame: *Christ is made sanctification to vs*; so that take a holy man, after he is iustified, it is CHRIST that sanctifieth him, and that carries him thorow his life in a holy and and righteous conuersation, and all this is done that *no flesh should reioyce in it selfe*.

And yet one thing more is added by the Apostle, for if a man could rid himselfe out of misery, if a man could help himselfe when he is vnder any crosse or trouble, he would then be ready to boast in himselfe: therefore, saith he, *Christ is made to vs redemption also*: so that take any euill, though it be but a small euill, a small disease, a little trouble, no man is able to helpe himselfe in this case, it is CHRIST that redeemes vs from the least euils, as well as from hell it selfe: For you must know, that all the miseries that befall

*Christ deliues
from the least
euils, as well as
from hell.*

vs in the World, they are but so many degrees, so many descents and steps towards hell; now all the redemption that we haue, it is from CHRIST; so that let vs looke into our liues, and see what euils we haue escaped, and see what troubles we haue gone thorow, see what afflictions wee haue beene deliuerd from, it is all through CHRIST, who is *made redemption for vs.*

Freedome
from euill to
the Saints,
whence it is.

It is true indeede, there are some generall workes of GODs providence, that all men taste of; but there is no euill that the Saints are freed from, but it is purchased by the Blood of *Christ*; and all this GOD hath done, *that no flesh might reioyce in it selfe*: and for this cause, saluation is propounded to be receiued onely by faith, there is no more required at our hands, but the taking of CHRIST by faith; and when wee haue taken him, then he is all this to vs.

So that now you see the point cleared, and the reasons why it is by faith onely, that the righteousness of CHRIST is made ours to saluation.

Now in the next place, if to this that we haue said, wee adde but one thing more to cleere the point, we shall then haue done enough to satisfie you in this point; and that is this, to shew you what this faith is: for, when we speake so much of faith (as we doe,) euery man will be inquisitive to knowe what this faith is: therefore wee will endeavour to doe that at this time.

First, Faith, if wee should take it in the generall, it is nothing else but this:

Faith what in
generall.

An act of the vnderstanding, assenting to some thing.
But

But now this assent is of three sorts.

First, there is such an assent to a truth, as that a man is in a great feare lest the contrary should be true; and this we call *opinion*, when we so assent to any proposition, as that that which is contrary, may be true, for ought we know.

Assent of three
sorts.

1.

Opinion.

There is a second kind of assent, which is sure, but it is grounded vpon reasons and arguments; and that we call *Science* or *knowledge*: that is, when we are sure of the thing we assent to, wee make no doubt of it; but we are led vnto it by the force of reason.

2.

Science.

Againe, there is a third kind of assent, which is a sure assent too, but we are led to it by the authority of him that affirmeth it: and this is that which is properly called *Faith*: So that a generall definition of Faith is this:

3.

Faith.

It is (nothing else but) *a firme assent given to the things contained in the holy Scriptures, for the authority of God that spake them.*

This is properly *Faith*, or *beleeuing*, if we take the word in the generall.

But if we speake of iustifying Faith, we shall finde that that is not commonly expressed in the word *beleeuing* onely, but *beleeuing in CHRIST*, which is another thing; and therefore you shall finde that it differeth in two things from this common and generall faith.

Iustifying
faith.

First, in regard of the object, and indeed that is the maine difference: for whereas the other faith lookes vpon the whole Booke of *God*, and beleeueth all that *God* hath reuealed, because *God* hath

How it differs
from generall
faith.

1.

In the object.

hath reuealed it ; This iustifying Faith pitcheth vpon CHRIST, and takes him, with his benefits and priuiledges: so that the differēce lieth not in the habit of Faith, but in the obiect; for with the same faith that we beleeuē other things, we beleue this ; as with the same hand that a man takes other Writings with, he takes a Pardon ; with the same eyes that the *Israelites* see other things, they looked vpon the brazen Serpent, the difference was not in the faculty, but in the obiect vpon which they looked, by which they were healed ; so it is in this, betweene this faith and the other, they differ not in the habit, but in the obiect.

2.
In the act of
the will.

Heb. 11. 13.

There is a second difference, which is a maine difference too; the other faith doth no more but beleue the truth that is reuealed, it beleueth that allis true that is contained in the Scriptures; and the Deuils may haue this faith, and wicked men may haue it ; but iustifying faith goeth further, it takes CHRIST, and receiues him, so that there is an act of the Will added to that faith, as it is expressed, *Heb. 11. 13. They saw the promises a furre off, and imbraced them thankfully* : Others (it may be) see the promises, and beleue them, but they take them nor, they doe not imbrace them. So that if I should define iustifying Faith vnto you, it may be thus described :

Definition of
iustifying
faith.

It is a grace or a habit infused into the soule by the Holy Ghost, whereby we are enabled to beleue, not on-ly that the Messias is offered to vs, but also to take and receiue him as a Lord and Saviour.

That

That is, both to be saued by him, and to obey him: (Marke it) I put them together, to take him as a Lord, and as a Sauour: for you shall find that in the ordinary phrase of Scripture these two are put together, *Iesus Christ our Lord and Sauour*. Therefore we must take heede of disioyning those that GOD hath ioyned together, wee must take CHRIST as well for a Lord as a Sauour. Let a man doe this, and he may be assured that his faith is a iustifying faith. Therefore, mark it diligently, if a man will take CHRIST as a Sauour onely, that will not serue thy turne, *Christ giueth not himselfe to any vpon that condition*, onely to saue him, but wee must take him as a Lord too, to be subiect to him, to obey him, and to square our actions according to his will in euery thing. For he is not onely a Sauour, but also a Lord, and hee will bee Sauour to none but those to whom hee is a Master. *His seruants you are, to whom you obey*, saith the Apostle. If you will obey him, and be subiect vnto him in all things, if you make him your Lord, that he may haue the command over you, and that you will be subiect to him in euery thing, if you take him vpon these conditions, you shall haue him as a Sauour also: For, as he is a Priest, so you must know that he is a King that *sits vpon the Throne of David*, and rules those that are to be saued by him: Therefore, I say, you must not only take him as a Priest, to intercede for you, to petition for you, but to be your King also; you must suffer him to rule you in all things, you must be content to obey all his

Christ must be
taken as a
Lord as well as
a Sauour.

his Commandements. It is not enough to take CHRIST as a head, onely to receiue influence and comfort from him, but you must take him also as a head to be ruled by him, as the members are ruled by the head; you must not take one benefit alone with of the members, to receiue influence from the head, but you must be content also to be guided by him in all things, else you take him in vaine.

We must not
onely beleue
but receiue

Ioh. 3.

Though there
be sufficiēcy in
Christ to saue
all, yet none
haue benefit
by it, but those
that receiue
him.

Mat. 22.

Eph. 5.

Againe, this must be marked, that I say, you must *take* or *receiue* him: you must not onely beleue that he is the *Messias*, and that he offered, but there is a taking and receiuing that is necessary to make you partakers of that that is offered. Those words *Iohn 3.* make it plaine; *God so loued the world, that he GAVE his onely begotten Sonne, &c.* *Giuing* is but a *Relatiue*; it implyes that there is a *receiuing* or taking required: For when CHRIST is giuen, vnlesse he be taken by vs, he doth vs no good, he is not made ours. If a man be willing to giue another any thing, vnlesse he take it, it is not his. It is true indeede, there is a sufficiēcy in CHRIST to saue all men, and hee is that great Physician that heales the soules of men, there is righteousness enough in him to iustifie all the World: but, my *beloued*, vnlesse we take him, and apply him to our selues, we can haue no part in that righteousness: this is plainly expressed in *Matth. 22.* where it is said, the King sent forth his seruant to bid men to the Marriage of his Son: And so in *Eph. 5.* the same similitude and comparison is vsed by the Apostle,

file, where he setteth foorth the vnion that is betweene CHRIST and the Church, by that vnion there is betweene the Husband and the Wife: put the case that a Husband should offer himselfe to a woman to marry her, and she should belecue it, yet vnlesse there be a taking of him on her part, the match is not made: and so it is here, and in this thing the essence of faith consists, when CHRIST offereth himselfe vnto you, you must belecue that there is such a thing, and that God intendeth it really, but it is the taking that consummates, the marriage, and when the Wife hath taken the Husband, then all that is his is hers, she hath an interest in all his goods: so also it is here, there must be a beleueing that CHRIST is offered, that he is the *Messias*, and that there is a righteousnesse in him to saue vs; but that is not enough, wee must also take him, and when that is done, we are iustified, then we are at peace with God.

But that you may more fully vnderstand what this faith is, I will adde these 4. things more.

First, I will shew you the obiekt of this faith.

Secondly, the subiect or place where it is:

Thirdly, the manner how it iustificieth vs.

Fourthly, the actions of it.

I say, that you may more fully vnderstand what this faith is, consider first the obiect of it, and that is CHRIST, (as I told you before) and herein this is to be marked, that a man must first take CHRIST himselfe, and after, the priuiledges that come by him. And this point I could

Wherein the
essence of
faith consists.

Four things
touching
faith.

I.
The obiect of
it, Christ.

Next.

Rom. 8.

1 Cor. 1.

Ioh. 3.

True loue
lookes first to
Christs person

could wish were more prest by our Diuines, and that our hearers would more intend it. I say, first remember that you must first take CHRIST himselfe, and then other things that we haue by him, as the Apostle saith, *Rom. 8. If God haue giuen vs him, that is Christ, he will wish him giue vs all things else*: but first haue CHRIST himselfe, and then all things with him. And so, *2 Cor. 1. All the promises IN HIM are Tea and Amen*. That is, first we must haue CHRIST, and then looke to the promises; this must be still remembred, that we must first take his person, we must haue our eies fixed vpon that: And so that place before-named, *Ioh. 3. God so loued the world, that hee gaue his onely begotten Sonne*: hee giues his Sonne, as a Father giues his Sonne in marriage; the Father giues the Sonne, and the Sonne himselfe must be taken: So that we must first take CHRIST, we must fixe our eies vpon ^{him}. For faith doth not leape ouer CHRIST, and pitch vpon the promises of Iustification, and Adoption, but it first takes CHRIST. The distinct and cleere vnderstanding of this will helpe vs much in apprehending and vnderstanding aright what iustifying faith is: we must remember to take *Christ* himselfe; for it is an adulterous affection for a Wife not to think of the person of her Husband, but to thinke onely what commodity she shall haue by him, what honours, what riches, what conueniencēs, as if that made the match, to be content only to take those; will this, thinke you, make a match amongst men? Surely no, there must

must bee a fixing of the eyes vpon the person, that must doe it. Doe you loue him? are you content to forsake all; that you may enioy him? It is true indeede, you shall haue all this into the bargaine, but first you must haue the person of your Husband: therefore remember to fixe your eyes vpon CHRIST, take him for your Husband, consider his beauty and his excellencies, (which indeede are motiues to vs) as a Woman that takes a Husband, is encouraged by the benefits that she shall haue by him: but still remember that he himselfe must be taken. As it is in other things, if you would haue light, you must first haue the Sunne; if you would haue strength, you must first take meat and drinke, before you can haue that benefit by it: so you must first haue CHRIST himselfe, before you can partake of those benefits by him: and that I take to be the meaning of that in *Mar. 16. Goe preach the Gospel to euery creature vnder heauen; he that beleeueth and is baptized, shall be saued*: that is, he that will beleue that *Iesus Christ* is come in the flesh, and that he is offered to mankind for a Sauour, and will be baptized, that will giue vp himselfe to him, that will take his marke vpon him: for in that place, by baptizing, is meant nothing else but the giuing vp of a mans selfe to CHRIST, and making a publike testimony of it, although there bee something more meant generally by baptizing; but here it is meant, a testification to all the world, that wee haue taken CHRIST. Now euery one that will beleue and be baptized,

We may looke to the benefits we haue by Christ, but not principally.

Mar. 16.

Baptizing, what meant by it in Mar. 16.

zed, that is, euery one that will doe this, shall be saued: so that a man must first tak CHRIST himselfe, and then he may doe as the Wife, after she hath her Husband, she may thinke of all the benefits shee hath by him, and may take them, and vse them as her owne. This is the first thing.

2.
The subiect of
faith, both the
mind and will.

The second thing that I promised, was to shew you the subiect of faith, and that is the whole heart of man; that is to say, (to name it distinctly) both the mind, and the will: Now to shew you that both these are the subiect of faith, you must know that these two things are required:

What requi-
red in the vn-
derstanding
touching faith

Faith an addi-
tion of a new
light to reason

a Cor. 4.

First, on the part of the vnderstanding, it is required that it belecue; that is, that it conceiue and apprehend what GOD hath reuealed in the Scriptures; and here an act of GOD must come in, putting a light into the vnderstanding. For my beloved, Faith is but an addition of a new light to reason, that whereas reason is purblind, faith comes, and giues a new light, and makes vs see the things reuealed by GOD, which reason cannot doe; by faith wee apprehend these great and glorious Mysteries, which otherwise wee could not apprehend, as wee see it expressed in 2 Cor. 4. *The god of this world hath blinded their eyes, that the light should not shine into their hearts, by which they should belecue this glorious Gospell.* So then there must be a light put into the mind, that a man may be able by that to eleuate and raise his reason to beleue this: that is, to conceiue

ceiue and to apprehend the things that are offered and tendred in the Gospell.

But this is not all, there is an act also of the will required, which is to take and receive *Christ*: for this taking is an act of the will; therefore there must be a *consent* as well as an *assent*. Now it is the act of the vnderstanding to assent to the truth, which is contained in the promises where-
in *CHRIST* is offered: but that is not all, there is also an act of will requisite to consent vnto them, that is, to imbrace them, to take them, and to lay hold vpon him, and to apply them to a mans selfe. This I will the rather cleere, because it is a thing controuerted. I say, there is a double act, an act of the mind, and an act of the will: to this purpose consider that in *Rom. 5.17.* *For if by the offence of one, death raigned by one, much more they which receiue abundance of grace, and the gift of righteousness, shall raigne in life by one, Iesus Christ.* Marke it, you may see what faith is in those wordes; Those that receiue the gift of righteousness: righteousness is giuen and offered by *GOD*, and those that receiue that gift of righteousness, shall reigne in life: so that taking and receiuing being an act of the will, it must needs be that the will must come into this worke as well as the vnderstanding. Like vnto this is that *1 Ioh. 12.* *To as many as receiued him, &c.* That is, *to as many as beleeued in his Name*: for so the words after ward expresse. That is, whē wee are willing to take *Christ*, which is nothing else but the consent of the will, when the will is

What required of the will touching faith

Rom. 5.17.

Ioh. 1.12.

Ioh. 5. 44.

resolved to take him, being so apprehended as he hath beene described, as a Lord, and as a Sauour, this is faith; this, I say, is an act of the will, because it is an act of receiuing. *Ioh. 5. 44.* it is euident, *How can ye beleene which receiue honour one of another, &c.?* If beleeuing in *Christ* were only an act of the minde, as the Papiſts affirme, and some other besides; if beleeuing were nothing else but an assenting to the truth of *God*, which is an act of the vnderstanding, how could the praise of men be opposite to beleeuing? But the meaning is, How can you beleue, and take me for your Husband, and yet seeke praise of men too? for that will come in competition with me, and then you will forsake me. I say, this makes it euident, that iustifying faith is not onely an act of the minde, but an act of the will also; because otherwise the seeking praise with men, could bee no impediment to the act of beleeuing.

This act of the
will wrought
by God.

Now this also, as well as the former, must be wrought by *God*, and *God* puts a new light into the vnderstanding, as he raiseth that vp to see & beleue these truths; so there is another act which *God* also workes on the will, and vnlesse he worke it, it is not done: for come to any man that is in the state of nature, and aske him, Will you be content to take *CHRIST*? that is to say, to receiue him in that manner as he hath beene described? His answer would be, *No.* Beloued, the liues of men expresse it, though they speake it not in so many words: Therefore till *God* come

come and draw a man, and change his will, the worke is not done. If you take a Bough, and offer it to a Swine or a Wolfe, they will refuse it, and trample it vnder their feete; but offer it to a Sheepe, and the Sheepe receiues it, and followes it: so when CHRIST is offered to men vpon these conditions that we haue named, men refuse him, they reiect him, and slight him: but when GOD takes away these woluish and swinish hearts of ours, and turnes our wils another way, (which is the drawing the Scripture speakes of) then we are willing to take *Christ*. If you take other metall then Iron, the Load-stone will not stirre it; but turne the metall into Iron, and it will follow the Load-stone: So, let the hearts of men continue in that condition wherein they are by nature, and they will neuer take CHRIST; they will neuer accept him; but when GOD puts into them such a strong and impetuous instigation and disposition as that of the Spouse in the *Canticles*, that had no rest till she had found her Beloued, then they will take CHRIST vpon his owne conditions. So then we see this Faith is an action both of the minde and the will, wrought by GOD, enlightning the minde, and changing the will; which is that which our Sauour *Christ* calls drawing; *none comes to me vnlesse the Father draw him*: that is, except his will be set on work, vnlesse GOD change him, and put such a disposition and instigation into him, that he can finde no rest till he come to Christ.

Thirdly, the next thing wee are to speake of,

etotied

E 3

is,

The heart
must be chan-
ged before a
man can be
willing to take
Christ.

How faith
iustifieth.

Two fold con-
sideration of
faith.

Faith altereth
not the nature
of sinne.

Note.

Faith takes a-
way the effica-
cie of sinne
that it doth
not condemne
vs.

is, *How this Faith iustifieth.*

Now for this, know that this faith is con-
sidered two waies;

As it workes,
eyther } or,
As it receiues :

Either as a quality, or as an instrument.

As a quality it works; and in this sense it hath
nothing to doe with Iustification.

It iustifieth vs as it is an instrument, and that
not by altering the nature of sinne; that is, by
making sinne to be no sinne, but by taking away
the efficacy of sinne. As, for example, when a
man hath committed sinnes, Faith doth not
make his sinnes to be no sinnes; indeede, it *scat-
tereth them as a Cloud*: You may consider it after
this manner: First it cannot bee that that sinne
that is once committed, should be made to be no
sinne; for what is once done, cannot be vndone,
God himselfe cannot doe that, because it is a
thing that cannot bee; for when the sinnes are
committed, they doe remaine so: and therefore,
I say it cannot be that that which is sinne should
be made to be no sinne. We cannot make Adul-
tery to be no adultery, for the nature and essence
of the thinge must remaine. Well now what
doth faith? It doth this, though the sinne bee
the same that it was, yet it takes away the sting
and the guilt of sinne, by which it puts vs into
the state of condemnation, & by which it binds
vs over to punishment. As the Lyons to which
Daniel was cast, they were the same as they were
before,

before, they had the same propentenesse, and disposition to deuoure as they had before; they had the ordinary nature of Lyons; but at that time, God tooke away from them that fiercenesse that was in them, so that they did not deuour him, though they were there still: so it is with sinne, the nature of sinne is to condemne vs; but now when God shall take away this efficacy from it, it doth not condemne: and this is that that faith doth.

Euen as the Viper that was vpon *Pauls* hand, though the nature of it was to kill presently, yet when God had charmed it, you see it hurt him not: so it is with sinne, though it be in vs, and though it hang vpon vs, yet the venome of it is taken away, it hurts vs not, it condemnes vs not: thus faith, by taking away the efficacie and power of sinne, it iustifies, as an instrument, as a hand that takes the Pardon.

The King, when he pardoneth a Traytor, he doth not make his Treason to be no treason, for the act of the Treason remains still; but the taking of the Pardon makes the Traytor not to be vnder condemnation: So my *beloued*, faith is that act that takes the Pardon from God, so that though the sinne remaine the same, and of its own nature is of power to bind vs ouer to death, yet by this faith taking the Pardon from God, it comes to passe that it hurts vs not, we are not condemned for it.

You know, debts in a mans booke, the writing remains still, the lines are not blotted out,

yet when they are once crossed, the creditour cannot come and aske his debt any more, because it is crossed: So it is in this, our sinnes are the same after we are iustified, as they were before; but faith is that that crosseth the booke; faith, I say, by apprehending the Pardon, and taking the acquittance at G O D s hands that hee offers.

If a man haue an acquittance, although the debt remaine the same in the Booke, yet there can no more bee required at the hands of him that hath taken the acquittance.

Thus, I say, faith iustifies vs as an instrument, by accepting, receiuing, and taking the acquittance that G O D hath giuen to vs through *Christ*.

Let me adde one word more of the next thing: which is, What are the acts of this faith?

They are these three:

- { First, To reconcile, or to iustifie.
- { Secondly, To pacifie the heart.
- { Thirdly, To purifie, or sanctifie.

The first thing that Faith doth, is to reconcile: That is, (as I said before) by faith we are pitched vpon CHRIST; we take him first, and then we take the priuiledges, they all follow vpon it, forgivenessse, and adoption; this is the first act of Faith, to reconcile vs to CHRIST himselfe; and vpon this we haue boldnesse to goe to *Christ* for forgivenessse, to goe to CHRIST to make vs heyres of all things: For after this manner faith doth it; *All things are yours, whether Paul or A-*

4.
The acts of
faith. 3.

1.
To reconcile
vs.

pollo

pollo, &c. And why? Because you are CHRIST'S (Mark it,) you must first be CHRIST'S: that is, euen as the Wife is the Husband's, so you must bee knit and vnited to CHRIST, and then all things are yours: so that Faith first makes vs *Christ's*, it reconciles vs to him, and makes vs one with him, and in him, one with GOD the Father; and then all things are giuen vnto vs, and made ours.

The second act of faith is to quiet and pacifie the heart; to comfort vs, in assuring vs that our sinnes and transgressions are forgiven; and this is different from the former: There are two acts of faith:

2.
To pacifie the heart.

The one is the direct act; by which we apprehend and take CHRIST, and the righteoussesse that is offered through him, by which we take forgiveness.

Direct and reflect act of faith.

And the second is the reflect act, by which we know that we haue taken CHRIST, and haue taken out our pardon; and this act is very different from the former, wee may haue the former without this.

We commonly thinke that wee are not iustified by CHRIST, vnlesse wee haue assurance of it; and when we looke for that, and find it not presently, all our hopes are gone, but it should not be so. It is one act of Faith to take CHRIST, and another act of faith to comfort and pacifie the heart; and that these are two distinct things, consider but this in a word.

The first act is constant, when a man hath once taken

Difference betweene them in 3. things.

That
which is
here laid
of the first
act of faith
is to be
vnder-
stood to be
spoken of
that estate
wherevnto
we are
brought
by it.

taken and accepted of CHRIST, hee is alwaies his; after we once haue CHRIST, there is no diuorse: But the other act of assurance, whereby we know that we haue taken him, that is a thing that may faile and deceiue a man.

Againe, the first act admits of no degrees; for when a man is once in CHRIST, hee is alwaies CHRIST's, when hee is once married to him: Marriage, you know, admits of no degrees; so Iustification is equall to every man, it admits of no degrees, it is alwaies the same; wee are not now lesse iustified, and then more, but we are alway alike iustified, being once iustified: but the other act of faith, whereby I am assured that I haue taken CHRIST, that admits of degrees, a man may haue sometimes more comfort, sometimes lesse; and therefore righteousnesse is said heere to be reuealed *from faith to faith.*

Lastly, the first act of faith, whereby we take CHRIST, and those priuiledges by him, as the Wife takes the Husband, that is founded vpon the sure Word of GOD, GOD hath tendered it to vs vpon his Word and promise, and he must performe it, it cannot bee altered nor changed; he that builds vpon it, builds vpon the corner-stone, that will not faile him: But now the second act, whereby I come to know that I haue done this; that is grounded vpon experience: Indeepe, wee are helped by the *Holy Ghost* to know it, but it is chiefly grounded vpon our own experience: for it is no more but the act of a mans owne heart, reflecting vpon what he hath done,

done, when he considers, Haue I taken *Christ*,
or no? as a Lord, and as a Sauour; as a Priest,
to saue me; as a King, to liue by his Lawes; this
is a looking vpon an act of mine owne; there-
fore the vnderstanding and knowing of it must
come from experience.

The last act of faith is to purifie, and to sanc-
tifie. I cannot stand vpon it at this time, nor
make Vse, and apply this as I desired:
therefore I will breake off heere.

So much for this time,

21 D. 28.

3.
To purifie the
heart.

FINIS.

OF

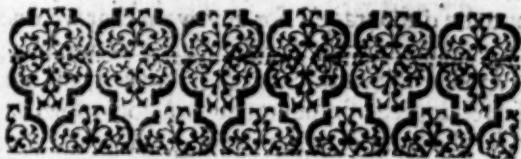
10-1-10

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10-1-10

1



OF FAITH.

The third Sermon.

ROM. I. 17.

For by it the righteousness of God is revealed from Faith to Faith: as it is written, The iust shall live by Faith.



He last point that we deliuered out of these words, was this, that

Faith is that whereby we are made partakers of the righteousness of Christ.

Wee come now to the Verses of it.

And first of all, if it be by faith only by which wee are made partakers of that righteousness that saueth vs, the first consecratory that we will draw from hence is this, That we should learne

to

Use 1.

Not to be discouraged to come to God,

Faith worketh
best alone.

to come to CHRIST with an empty hand, and not to be discouraged for any want that we find in our selues, nor for the greatnesse of our sins; we should not be discouraged for the want of a perfect degree of repentance and godly sorrow, or for the want of whatsoeuer good worke you thinke is requisite to saluation. For, my beloued, you must know that this is the nature of faith, that it doth its worke best alone; and faith is so farre from requiring any thing in the party that shall haue CHRIST, that necessarily he must let goe all things else, otherwise he cannot beleeue: and this is a point necessarily to be considered: for euery man is apt to conceiue and thinke that it is impossible that GOD should accept him, vnlesse there be something in him why GOD should regard him: If he finde himselfe to be exceeding vngodly, he thinks that *Christ* will neuer looke after him.

And againe, if he haue nothing at all to giue, if he haue nothing to bring with him in is hand, hee thinks that hee shall haue no pardon. But you see that faith requires nothing, in the first apprehension of CHRIST, if a man be neuer so vngodly, it is all one, the offer notwithstanding is made vnto him.

The worke of
faith, what.

Againe, Why should you looke for righteousness in your selues? The worke of faith (and it hath nothing else to doe) is to take that righteousness of CHRIST, that is none of your own: so that there is nothing else at all required; for all that faith hath to doe, is onely to take from

Christ

Christ that righteousness that wee want our selues. So that I say there is no reason why any man should be discouraged, in his first comming, for any want that he findes in himselfe, or for any condition that he is in, because faith onely is that that makes vs partakers of a righteousness to iustifie vs, because we our selues haue it not. I say, faith is so farre from requiring any thing to be added to it, to helpe it in the act of iustifying, that of necessity it excludes all things else: for faith hath this double quality, not onely to lay hold of *Christ* offered, but to empty a man of all things else whatsoeuer. As for example, Faith is not onely the beleeuing of a truth which is deliuered, from the authority of him that dorth deliuer it; but it is a resting vpon *Christ*, a casting of our selues vpon him. Now when a man leanes vpon any other thing, hee stands not vpon his owne legges, he stands not vpon his owne bottom; for if he did, hee could not properly bee said to leane. If a man trust and depend vpon another, hee prouides not for himselfe, but hee that so lookes to himselfe, that he prouide so, as to make himselfe safe if another should faile him, so farre he trusts himselfe; so that, beloued, if you trust *CHRIST*, it is of necessity required that you must be vnbottomed of your selues, you must altogether leane vpon him, you must cast your selues wholly vpon him: For faith hath such an attracting vertue in it, that it fills the heart with *Christ*. Now it cannot fill the heart with *Christ*, vnlesse the heart be emptied first.

There-

A double quality in faith.

Faith emptieth a
man of him-
selfe.

Therefore I say, faith hath a double quality, not onely to take, but to empty; and they are reciprocal, the one cannot be without the other.

Hence it is that we say, faith ingrafts a man, a man cannot be ingraft into a new stock vnlesse he be quite cut off from the former roote; therefore faith driues a man out of himselfe, and makes him nothing in himselfe, so that when he comes to lay hold on the promise of G o d, hee lookes at no quality or excellency of his owne, he lookes at no fitnesse nor worthinesse in himselfe, but he comes with a hand and a heart altogether empty: So that when a man comes to beseech G o d to receiue him to mercy, and to grant him a Pardon of his sinnes, when he comes to take hold of the righteousness of *Christ* for his iustification, if he thinke that there is any little worthinesse in him, or that there be no fault in him at all, and from thence shall thinke that G o d will receiue him, this man is not fit to *Christ*, he must be wholly emptied of himselfe, and then G o d will speake peace vnto him.

Quest.

But you will aske, What is that that faith doth empty a man of?

Ans.

Faith emptieth a man of two things:

First, of all opinion of righteousness in himselfe.

Secondly, of opinion of strength and ability to helpe himselfe: for if eyther of these remaine in the heart, a man cannot receiue *Christ*.

I.
All opinion of
worth in him-
selfe.

First, I say, a man must be emptied of all opinion of worthinesse in himselfe, of all conceit that

that he hath the least righteousness in himselfe: therefore when the young man came to *Christ*, and *Christ* told him that he must keepe the Law, and he said hee had done all those things from his youth, *CHRIST* knew that hee was not yet fit: therefore, saith he, *Goe and sell all that thou hast: CHRIST*s end was nothing else but to discover to him his owne vnworthinesse. If thou wilt be perfect, (saith *CHRIST*) take this tryall, Canst thou be content to let thy wealth goe, to follow me? Canst thou be content to suffer persecution? This shewed that he was not perfect, but that he was still a sinfull man; this was the way to prepare him for *CHRIST*, this course wee see *CHRIST* alwaies tooke: wee see it expressed in the Parable of the Publican and of the Pharise, the Publican went away iustified, because he was wholly emptied of all conceit and opinion of worth in himselfe.

But the Pharise was not iustified, (not because hee was not a iuster man then the Publican, for he was in outward performances better then he; but) because he had an opinion of his own righteousness, he was conceited of a worthinesse in himselfe, therefor he went home not iustified.

What was it that excluded the Iewes? was it not an opinion of something they had of their owne?

The *Laodiceans*, they thought they were rich and increased, and wanted nothing, therefore they neuer came to buy of *CHRIST*. That which a man thinks he hath already of his owne, he will

F

neuer

Why the Pharise was not iustified.,

2.

Of all opinion
of strength to
helpe himselfe

neuer be at the cost to buy. Therefore that is the first thing that a man must doe, he must thinke himselfe of no worth at all, he must be empty of all opinion and conceit of his owne excellency.

But this is not all, although a man be perswaded of this, that he hath no worthinesse in himselfe, yet if he thinke he is able to helpe himselfe, and can stand alone without GOD, hee will not come to take CHRIST; and therefore this further is required, that a man see that he hath no ability to helpe himselfe, that all his redemption must come from CHRIST: for if you aske many men whether they haue any opinion of worth in themselves, they will be ready to answer, No. What then is the reason that they come not to CHRIST? It is because they are in health and prosperity, and they can doe it soone enough hereafter, they can yet for the present sublist without CHRIST; but when GOD shall shew a mans heart to himselfe, when GOD shewes a man his danger, & shews it him as a present, and how vnable he is to help himselfe out of danger, then a man will haue no rest till hee haue *Christ*. Therefore you shall see both these required, 1 Cor. I. 30. CHRIST must be to vs *wisdom, righteousness, sanctification, and redemption* too. First, if a man thinke that there is any thing in him, either *wisdom, righteousness, or sanctification*, that excludes him; for he will reioyce in himselfe: and that concerns the first condition required, to be empty of all opinion of worth.

But yet if a man think that he is able to stand
safe

1 Cor. I. 30.

safe and secure for a time, that he is able to be a Buckler to himselfe, that hee hath somewhat wherevnto he may leane, and doth not see that *Christ* must be his redemption also, he will not come at *CHRIST*.

That which kept the Prodigall sonne away, it was not an opinion of any worth in himselfe, but because he thought he could liue without his father, he had his portion in his owne hands, and at his owne disposing; and he would not come home to his Father, till he could liue of himselfe no longer: so that, though we haue an opinion of no worth in our selues, yet if we conceiue or thinke that we can liue without *CHRIST*, wee will not care for him.

This was the fault of those that were inuited to the marriage, they refused to come, not because they thought that themselues were of worth, but they were perswaded that they needed not those things to which they were inuited. Therefore, I say, these two things must be done, a man must be emptied of all opinion of worth in himselfe; —

And secondly, of all ability in himselfe to help himselfe, and when faith hath done both these, then it brings a man to *Christ*, when a man seeth that there is nothing in him why *GOD* should regard him, and that he cannot stand longer, nor be in safety longer then *CHRIST* helps him, and speakes peace to him, now a man is fit to take hold vpon *Christ*: and therefore we must learne to come to *Christ* with an empty heart.

Obiect.

Many men complaine that they would beleue; but they want that sorrow that they should haue, they want that repentance that they would haue they thinke they are not yet fit, therefore they dare not apply the promises.

Ans.
Double complaint in sense of want.

1.
Sinfull

To these wee say now, that there is a double kinde of complaint.

One is, when a man lookes vpon these things, as vpon things that make him fit, which if hee haue, he thinks G O D will respect him; and if he haue not, he thinks that G O D will not looke after him. If thy complaint be thus, it is sinfull; for in this thou seekest some thing in thy selfe.

2.
Lawfull.

But if a mans complaint be this, that he is not yet awaked enough, that hee is not yet sensible enough of his sins, the doctrine of the remission of his sinnes, and free Iustification doth not affect him as it should. Indeepe, here is iust cause of complaint; for these things are necessary before you come to take CHRIST. Therefore that place in *Mat. 10. 11.* will explaine this, and answer an obiection that may be made against it, when the Apostles were sent out to preach the Gospell, when they came to any house, they were bidden to *Enquire who were worthy; if any man bee worthy* (saith CHRIST) *your peace shall come vpon him*: but if hee bee not worthy, shake off the dust, &c. A man would thinke by this that there were some worthinesse required in the party that comes to *Christ* and that before hee can apply the first promise of Iustification.

Mat. 10. 11.

Obiect.

Ans.

To this we answer, the worthinesse that is required

quired here is nothing else but ability to prize CHRIST, to set him at a high rate, to long after him, to hunger and thirst after his righteousness, *your peace shall come upon such a man.* That is, if there be a broken-hearted man that looks after Christ, whose heart yearnes after him, that he is able to prize him aright, he shall be accepted: but if they bee such men as will not receive you, such as will not set meat before you, such as will giue you no respect, *shake off the dust of your feet, &c.* So that I say, such a complaint we may make, If we finde a want of desire after CHRIST; for that is required; but if we looke vpon any thing as a *qualification* in our selues, such a worthinesse is not required; we must bee driuen out of all conceit of it, or else we cannot take CHRIST. So much for that Use, that seeing it is onely faith whereby wee lay hold of CHRISTs righteousness, that then we haue no reason to be discouraged, in respect of any want; nay, we must finde a want of all things, before wee can bee made partakers of this righteousness.

Againe, secondly, if it be by faith onely, by which we are made partakers of this righteousness, and by which we are saued, then we should learne hence to reioyce onely in GOD, and not to reioyce in our selues; for this is the very end why God hath appointed this way of saluation: Eph. 1. 6. *For hee hath chosē vs to the praise of the glory of his grace, in his Beloued:* That is, that hee might haue the praise of the glory of his grace,

Use 2.
To reioyce in
God.

Eph. 1. 6.

Eph. 2.

1 Cor. 1-30.

We are prone
naturally to
reioyce in our
selues.

as it is in *Ephes. 2.* Therefore it is of faith, and not by workes, that no man should boast of himselfe: *1 Cor. 1. 30.* Therefore *CHRIST* is made to vs *wisdomme, righteousness, sanctification, and redemption*, that no flesh should reioyce in it selfe. Now if that be *G O D*s end, if that be his ayme, why hee will haue vs saued by faith, let not vs disappoint him of his ayme, let vs not take from him the glory of his grace; but let vs glory in the *L O R D*.

This point we should especially looke to, not to reioyce in our selues, but in *G O D*: For, my beloued, wee are all naturally exceeding apt to reioyce in our selues, we would faine finde some excellency in our selues, euery man is apt to reflect vpon himselfe, and he would faine see some worth there that he might reioyce in; and if he be no body at all there, it is contrary to his nature to thinke that hee shall be accepted: there is nothing in the world that we are so backward to as this. It was *Adams* fault in Paradise, whereas he should haue trusted *G O D*, and haue been wholly dependant vpon him for all, hee would needs know good and euill, hee would haue something of his owne; and this was it that lost him all, and brought the curse vpon him, because he would not be dependant.

Now in the Gospell, *G O D* comes by a second meanes of sauing men, and in this the *L O R D* would haue the creature to haue nothing in himselfe to glory in, but man is hardly brought to this, but exalts and lifts vp himselfe, and would faine

faine haue some worth and excellency of his owne; but as long as we doe thus, we cannot be saued: that is the argument that is vsed *Rom. 6. 4.* why *Abraham* was iustified by faith; if there had beene any other way, *Abraham* had had wherein to reioyce in himselfe: but faith excludes this reioicing, and onely faith, we should, I say, learne to doe this in good earnest, to see that there is no worth in our selues, to haue *CHRIST* to be to vs all in all: *Col. 3. 11.* is an excellent place to this purpose, saith the Apostle there, (in the matter of saluation) *There is neither Jew nor Gentile, bond nor free, but Christ is all in all.* That is, when we come to be iustified before *GOD*, when wee come to the mater of saluation, *GOD* lookes at nothing in a man, he lookes at no difference betweene man and man; one man is vertuous, another man is wicked; one man is a Jew, and hath all those priuiledges; another man is a Gentile, an alien from the Common-wealth of *Israel*; one man is circumcised, another man is vncircumcised; but all this is nothing: Why? For *Christ* is *all in all*. Mark it: First, he is all; that is, there is nothing else required to iustifie: Indeede, if we were something, and he were not all, we might then looke at something besides; but he is all.

Againe, he is *all in all*: that is, goe thorow all things that you may thinke will helpe you to saluation, in all those things *CHRIST* is onely to be respected, and nothing but *Christ*, whatsoeuer is done without *Christ*, *GOD* regards it not; If

Rom. 6. 4.

Col. 3. 11.
opened.Christ all in
all.

you will doe any worke of your owne to helpe your selues in saluation, if you will rest vpon any priuiledges, Christ is not all in all; but Christ must bee all in all in euery thing: and if onely Christ bee all, then wee must come onely with faith; for it is faith onely that layes hold vpon Christ.

Now a naturall man, he will not haue Christ to be all, but himselfe will be something; or if Christ bee all in some things, hee will not haue Christ to be all in euery thing, to haue Christ to be his wisdom, his righteousness, his sanctification; to doe nothing but by Christ; to haue Christ to be his redemption, not to be able to help himselfe without Christ, but that Christ must helpe him out of euery trouble, and bestowe vpon him euery comfort, this, I say, is contrary to the nature of man: therefore we must be thoroughly emptied of our selues in this matter of reioicing, aswell as in the matter of taking: for in what measure any man sets any price vpon himselfe, so farre as he hath any opinion of himselfe that hee is something, iust so farre hee detracts from Christ: but when a man boasts not of himselfe at all, such a man reioyceth in God altogether, such a man will stand amazed at the height, and breadth, and length, and depth of the love of God; such a man will be able to see that there are vnsearchable riches in CHRIST; such a man will be able to say with Paul, that he cares for nothing, he reckons *all things dung*, Phil. 3. I haue all the priuiledges (saith hee) that other men haue;

Note.

Phil. 3.

haue, I am a Iew, I am a Pharise, but I reckon all these things as dung; that is, I care for none of them, if I had a hundred more: It is true, I haue haue been as strict as any man; yea, I went beyond others: for I was zealous in that course wherein I was, yet I haue been taught thus much, that all these thing are nothing; for God regards them not, he regards nothing but CHRIST and his righteousness, therefore I looke not after these things, but that I may bee found in him, not hauing mine owne righteousness, but that righteousness that God accepteth, which is *through faith in him*. Therefore, my brethren, learne thus to reioyce in CHRIST, and in God, and not in your selues; this is the most excellent worke that we can performe, it is the worke of the Saints and Angels in Heauen, wee should learne to come as neere them now as we can: In *Rev. 7. 11.* they cryed with a loud voyce, saying, *Saluation commeth by our God, that sitteth vpon the Throne, and by the Lambe; and therefore, praise, and wisdom, and glory be giuen to God for euermore*; because saluation is from the Lord, and from the Lambe, and not from our selues at all: hence it is that they fell downe, and worshipped him; and for this cause they all cry, wisdom and glory, and praise be to our God for euermore.

If saluation had beene from our selues, if wee had done any thing to helpe our selues therein, there had not beene ground of giuing all praise and glory to God; and if this be the worke of the Saints and Angels, we should labour to performe

Rev. 7. 11.

The ground of
praying God,
what.

forme it is abundantly as we can now : and let vs doe it in good earnest : for if men could bee brought to this, to reioyce in *God* alone, their mouthes would be filled with praise exceedingly, they would regard nothing else, and in the course of their liues they would make it euident to the world, that they were such as made no account of the World, so they might haue *Christ*, they would be content with any condition : for *CHRIST* is all in all to them.

Use 3.
To labour for
faith about all.

Thirdly, if it be by faith onely by which wee are made partakers of the righteousness by which we are saued, then it should teach vs to let other things goe, and principally to minde this matter, to labour to get faith, whatsoeuer become of other things; for it is that by which we haue saluation.

The Papists, they teach that workes are the maine, and many things they prescribe that men must doe: our Doctrine is, you see, that faith only is required : Indeepe, many things follow vpon faith, but faith is that you must onely labour for, and then the rest will follow vpon it.

Gal. 5. 5, 6.

This Doctrine of ours, you shall finde that it is deliuered cleerely in *Galat. 5. 5, 6.* *We waite, through the Spirit, for the hope of righteousness, which is through faith.* That is, wee looke for nothing from the Law, we regard no workes at all in the matter of iustification; that which we looke for, is onely that righteousness which is taken by faith : and why doe wee so? For, saith hee, *in Christ Iesus, neither circumcision is any thing, nor un-*
circum-

circumcision, but faith, &c. As if he should say, there is good reason why we should expect saluation onely by faith, because nothing else will helpe vs in that worke, *circumcision is nothing, nor vncircumcision is nothing*: by those two he meanes all other things, that is, in the hauing of all the priuiledges in the world, in the doing of all the workes that can be done, faith is all in all; but it must be suc a faith as workes by loue; though it be by faith only, yet it is not an idle faith: therefore you are especially to labour for faith.

There are many other excellencies that wee are capable of, many morall vertues, such as *Aristotle* and *Socrates* haue described; but without faith, *God* regards none of these: take one that is a wicked man, and take another, let him be neuer so vertuous, as *Socrates*, and *Seneca*, that were the strictest in morality of all the Heathen; nay, take any man that liues in the Church, that liues the most strict and exact life, and yet is not iustified by faith, *God* makes no difference betweene these men, the one is as neere to heaven as the other, *G O D* lookes vpon them both with the same eye; for he regards nothing without faith. He that is the most prophane and vngodly, if he come with faith, he shall obtaine *C H R I S T*; the other that hath all morall Vertues in the most exact manner, without faith, they shall doe him no good: therefore we are to seeke for nothing in the matter of iustification, but how we may be enabled to belecue, we are principally to study this matter of faith.

Without faith
God regards
not morall
vertues.

Take

Difference be-
tweene faith
and morall ver-
tues.

Take such a one as *Socrates*, and such a one as *Saint Paul*, it may be *Socrates* might be outwardly as temperate, and as patient, and bee indued with as many excellencies, he might appeare in his carriage as strict as *Saint Paul*; but here is the great difference, The one doth what he doth of himselfe, and through himselfe, and for himselfe; the other doth what he doth of *CHRIST*, and through *Christ*, and for *Christ*: therefore faith mainely is requisite.

If we had all other excellencies, yet we shall find this in them, that they doe alway giue something to the creature.

Againe, if you goe neuer so farre in them, yet you shall finde that there is some imperfection in them.

But faith it emptieth the creature of all things, it leaueth nothing in a man, it makes him leane and rest onely vpon *Christ*, and vpon his righteousness for saluation.

Againe, faith worketh in vs a loue to *God*: for, we hauing nothing in our selues, but all that we haue being from him, wee cannot but loue him againe.

Againe, faith presenteth to *GOD* a perfect righteousness, and therefore *God* onely accepts it: for *God* must be iust, and nothing can satisfie the Iustice of *God*, but a righteousness that is perfect, nothing can attaine a righteousness that is perfect, but onely faith; labour therefore to beleue this, and to turne all your study and care how to get faith. My beloued, this is a thing that

that we are bound to preach to you; this is the summe of that Doctrine that CHRIST so often preached when he was vpon the Earth, *Beleeue, for the Kingdome of God is at hand*: this is the summe of all the Doctrine of the Apostles, it was all they had to doe, to perswade men to beleeue: What was the sum of all *Pauls* Doctrine? *We go vp and down*, saith he, *from place to place, witnessing both to Iewes and Gentiles, &c.* So it is our part, when we come to preach to you, when we come to dispense to you that which is for the nourishment of your ioules, we must doe as those Stewards that set bread and salt vpon the Table, whatsoeuer other dish there is; so wee should alway preach CHRIST, and perswade you to beleeue in him, and stir you vp to turne the streame of your endeouours after the obtaining of that faith that taketh this righteousnesse; the principall thing we are to looke vnto, is, to see from what Fountaine that that wee haue comes; if a man haue neuer so many vertues in him, if they arise not from this fountaine, if they spring not from this roote, they are nothing, GOD lookes vpon them without acceptance or delight.

Againe, this is that that you are to doe in hearing, that which you are chiefly to looke after, is, how to get faith; and therefore if men will employ their strength and their endeouours, and busie themselves to attaine such and such vertues, it is but as the watering of the branches, and to let the roote alone; faith is the roote; that

The summe of
the preaching
of Christ and
his Apostles.

Note.

that is, it is that that makes all acceptable to God: for what is the difference between Christianity and Morality, and without this, what is our preaching? Wee may gather welneere as good instructions to resist vice, out of *Plutarch*, and out of *Seneca*, as out of *Pauls* Epistles, but this differenceth it, that we preach CHRIST, and from *Christ* wee deriue ability and strength to doe all things else, and that makes all else to be acceptable; so that this is it that you must looke after, to haue CHRIST, to receiue all from him, to doe all for him; for these are reciprocall, vnlesse you thinke you hau all from *Christ*, you will neuer doe all for him; when wee thinke *Christ* is alsufficient, we will be perfect with him againe.

Difference betweene faith and shewes of holinesse.

But, by the way, in this you see not onely the difference betweene morall vertues, and those in a true Christian, which is godlinesse, that they come from different fountaines, and looke to different ends; but you see also the difference between those shewes of stricnesse that are among the Papists, and that sincerity of life that we preach vnto you, which is an effect of this faith: for, if you marke it, you shall finde that all that they doe, either is without CHRIST, or addes to *Christ*; they thinke they shall bee saued for doing such and such things, which prepare and fit them for saluation, they looke mainely to the workes of humbling the body, and doing many actions of mortification, but still *Christ* only is not sought after in all this. But now looke

to the Doctrine that wee haue deliuered, it is **CHRIST** that we preach, it is faith that wee preach vnto you. It is true, wee preach those things too, we lay the same necessity vpon you of doing good workes, we stirre you vp to holiness of life, and mortification; but here is the difference, we deriue it all from *Christ* by faith, we say that faith doth all.

Indeece when you haue faith, if that faith be right, it will worke by loue: here then you see the difference, we doe the same things, but wee deriue all from a iustifying faith, laying hold vpon *Christ*, and so loue to him, and all other graces doe arise from this.

Againe, a fourth Use of this point is this, If saluation be onely by faith, then we should learn hence to goe with boldnesse to **GOD**, to take the promises, and to reckon them sure to vs. If something else had beene required on our part, wee should then haue gone with a great deale of doubting to **GOD**; but now, seeing there is nothing required, but onely to goe and take it, this should make vs to goe with boldnesse to the Throne of Grace, to come with assurance that we shall speede.

And therefore in the businesse of seeking to **GOD** for the remission of our sinnes; (which indeede is the greatest businesse that wee haue to doe) what greater comfort can there be, then to haue this assurance, that if we come to **GOD** for it, we shall not faile nor be deceiued of it?

For the present occasion of receiuing the Sacrament:

Use 4.
To apply the
promises with
boldnesse.

The Sacramēt
preacheth
faith.

crament: What is the end of the Sacrament, but to preach faith? The Sacrament preacheth that to your outward senses, that we doe to your vnderstandings; it presenteth to the eie, that which we now preach to the eare: for what is the Covenant of **GOD** in the Gospell, but onely this? **GOD** offers *Christ* vnto you freely, as the Bread and Wine is giuen vnto you. *To vs a Sonne is giuen, &c.*

Againe, we take him, and binde our selues to obey him, and to loue him, to be to him alone, to marry him, to make him our Lord and our Husband. Now in the Sacrament both these are done: when the Bread and Wine are offered, they are but a resemblance of the offer of *Christ*. Indeepe there is a blessing in it: for it is Gods Ordinance, it increaseth this grace of faith. And againe, there is a bond on our part wherein we tye our selues to obey **CHRIST**.

To receiue the
Sacrament
vnworthily,
what.

Now if any of you will offer to come, and yet haue not giuen vp your selues to **GOD** in good earnest, you receiue your owne condemnation, you are diuorced from **CHRIST**, and married to the World; and this is to receiue the Sacrament vnworthily. The maine end of the Sacrament, is to increase faith, and saluation is ours by faith; therefore we should come with boldnesse, and lay hold vpon the promises of it.

Gods freed pro-
mise should
incourage vs
to come with
boldnesse.

Wee should doe in this case as *Iacob* did, lay hold vpon the hornes of the Altar, that is, take hold vpon *Christ*, and remember that sure word of promise, *To vs a Sonne is giuen, to vs a Child is borne.*

borne. And, *Let whosoever will, come and take of the waters of life freely.* Goe thorow the whole Booke of *G o d*, all the promises therein are as so many grounds for faith to build vpon; it is impossible that *God* should slay you, if you come and lay hold of the hornes of the Altar. If you will take *Christ*, and receiue these promises, and rest on them, it is impossible but that *G o d* should performe them, he hath bound himselfe to performe what he hath said, in *1 Ioh. 1. 9.* *If we acknowledge our sinnes, he is faithfull and iust to forgive them:* As if he were vniust and vnfaithfull if he should not doe it. His Oath is passed, he hath added an Oath to his promise, that by 2. immutable witnesses it should stand firme.

1 Ioh. 1. 9.

We should doe in this case as *Iacob* did, after he had once a promise from *God*, when he meets his brother *Esau*, *Lord*, (saith he) *thou hast promised to doe me good, therefore deliuer me from the hand of my brother.* So, when we haue a promise, and *God* hath said, He that will take *Christ* shall be saued, and *Christ* is freely given, and the pardon is generall, therefore what should hinder vs? Vrge *God* vpon his promise, wrastle with *God*, as *Iacob* did, and let him not goe without a blessing, *wrangling* implyes resisting, it is a signe *God* resisted him for a time: so, it may be, *God* will deny thee a great while, yet continue thou to seeke him, let him not goe, hee cannot deny thee in the end, thou shalt haue the blessing at the last: we should learn thus to importune *God*; tell him, *Lord*, I haue a sure promise, and thou

Jacob.

Wrangling with
God.

Woman of Canaan.

God answers
some sooner,
and some later

Luk. 11. 6. 8.

hast made the pardon generall, and I am sure I come within the number of that Commission: *Goe and preach the Gospell to euery creature*, go and tell euery man vnder heaven, that *Christ* is offered to him, he is freely giuen to him by *God* the Father, and there is nothing required of you, but that you marry him, nothing but to accept of him; here is a word sure enough, if there were nothing else but this. Therefore learne to doe in this as the Woman of *Canaan* did, though *Christ* denied her, yet she would not giue ouer: for she had this ground to build vpon, that hee was *Iesus*, he was the *Sonne of David*, he was mercifull, and she had exceeding great need of him, and therefore she would not giue ouer; so, I say, hauing this ground for your faith, goe to *God* with boldnesse, and neuer giue ouer; it is impossible (if you seeke him in good earnest, with all your heart) but that he should receiue you.

It is true indeed, he giues to some sooner then he doth to others; with some he deales as hee did with the Woman of *Canaan*; to some he giues an answer quickly, some againe he defers longer, and he will put vs to the triall. *Christ* dealeth differently with his children, he doth with vs sometimes as the vniust Iudge, hee turnes the deafe ease to vs; or like the man that was in bed with his children, and was vnwilling to rise; but what saith the Text? *Luk. 11. 6.* though he would not doe it for him as a friend, yet his importunity makes him rise and lend him: so thou thinkst (it may be) *God* is not thy friend, yet by thy importunity

portunity hee will rise at the last; therefore, though thou find *God* to be as an enemy, though he be neuer so backward to rise, yet giue not ouer, I can assure thee, as certainly as there is any truth in the Booke of *God*, thou shalt bee heard in the end, *Heauen and Earth shall passe away before this sure word shall perish.* It is *Gods* manner to put men to the tryall, and it is his wisdom so to doe, otherwise, he would haue many that would be forward at the first, that would fall off in the end.

Note.

It was *Naomies* wisdom to bid her Daughter *Ruth* goe back to her kindred, but she would not, she stood it out: *I will goe* (saith she) *where thou goest; and nothing but death shall part betweene me and thee.* When *Naomi* saw that she was steadfastly minded, she tooke her along with her. So, if *God* should receiue men at the first, many men would come in, and take hold vpon *Christ*, and make a profession of his Name, but they would not hold out to the end with him: But when *CHRIST* shall tell them, I haue not so much as a place to lay my head in, if thou wilt haue me, thou must deny thy selfe, and take vp thy Crosse, and thou shalt finde a great deale of trouble, and suffer persecution; If a man now, notwithstanding this, will not be beaten off from *Christ*, but, though *Christ* turne the deafe eare to him for the present, and present to him all manner of difficulties, yet if he will, notwithstanding all this, be constant still in importuning *God* to haue *CHRIST*, when *God* shall see that his

The reason of it.

minde is thus set, hee will take him along with him, he will be thine, and thou shalt be his, his people shall bee thy people : this is it that knits the knot betweene you: *My beloved is mine, and I am his* ; his Word is passed for it, he hath promised his consent, now if we will giue ours, the match is made.

If it were doubtfull whether we should haue his consent, it were another case ; but we haue a sure Word for it, we should learne therefore to importune him.

After we haue
Christ looke
to the prini-
led by him.

Now when we haue done this, when we are come with this boldnesse, and haue laid hold vpon CHRIST, then let vs looke to the priuiledges, then let vs take the pardon of our sins, adoption, and reconciliation, and all things esse, only remembring that condition of after-obedience, that though wee may come freely, and come with this boldnesse, and though nothing be required, but that we take this Sonne of God that is offered, yet, I say, there is a condition of after-obedience, we must resolute to serue him, and to loue him with all our heart, we must resolute to doe that that *Ruth* promisseth to *Naomi*, to liue with him, and to be with him, and that his people shall be our people, &c.

Object.

But you will say, I am willing to doe this, to part from my lusts, and to be to CHRIST alone, but I am not able, my lusts are strong and preualent.

Answer.

To this I answer, if thou be but willing, *Christ* desires no more : I would but aske thee this,
Suppose

Suppose that thou wert able to overcome those lusts; take a man that is strongly given to good-fellowship, (as they call it) to company-keeping, that is given to fornication, to swearing, or whatsoever the sinne be, take any prevalent lust that is in any man that now heareth me, I would aske him this Question; Put the case thou wert able to get the victory over thy lust, wouldst thou bee content to part with it, and to take *Christ*? If thou sayest, No, I had rather enjoy the sweetnesse of my lusts still, Art thou not now worthy to be condemned? but if thou answer, I would, vpon condition I were able to overcome my lusts; I assure thee, *God* will make thee able, *God* requires no more but a willingness to come, and take *CHRIST*, the other is *Gods* worke.

I, but I have tryed, and have not found it so.

I answer, it cannot bee, thou hast not yet resolved to part with thy lusts, thou hast not yet set downe this peremptory conclusion in thy selfe, that thou wilt forsake every thing that you may have *CHRIST*: If any man say he is willing to take *CHRIST*, and to part with the sweetnesse, and the pleasantnesse, and the profitablenesse that his lust brings to him, if hee could get the victory, if he were freed from the solicitations of them: Let me tell thee, thou must first resolve to take *Christ* vpon his owne conditions, and for the other, *God* hath promised to doe that himselfe: 1 Cor. 8. 9. *God will confirme you, and keepe you blamelesse; for he is faithfull that hath*

Christ requi-
reth but a wil-
lingnesse to
mortifie our
lusts.

Object.

Ans.

He that is va-
der the domi-
nion of his
lusts neuer yet
resolved to
part with
them.

1 Cor. 1. 9.

called you to the fellowship of his Sonne. As if hee should haue said, Doe you thinke that God will call men to *Christ*, that hee will beseech men to take his Sonne, will hee call you to the fellowship of his Sonne, and will hee not keepe you blamelesse? he hath promised it, and sworne it; If he should not doe it, he should be vnfaithfull, when *GOD* calleth you to come vnto *CHRIST*, hee promiserh that the vertue of *Christs* death shall kill sinne in you, and that the vertue of *Christs* Resurrection shall raise you vp to newnesse of life; *GOD* hath promised that hee will giue the *Holy Ghost*: for he neuer giues his Son to any, but he giues them the Spirit of his Sonne too. Now, *He that hath called you is faithfull, and he will doe it.* So that I say, If thou wilt come in, (that is) if thou wilt accept of *CHRIST* vpon his conditions, it is certaine *GOD* will receiue thee; and if thou find thy selfe troubled with the violence of any lust, or of any temptation, presse vpon *GOD*, vrge him with his Word and promise, that he would assist thee by his owne strength, that he would enable thee to ouercome, that he would giue thee the Spirit of his Sonne; and resolve as *Iob*, *Though hee kill me, yet will I trust in him*: for I haue a sure promise, *Heauen and Earth shall passe, but not one tittle of his sure word shall passe till it be fulfilled.*

Now because this is a point of much moment, this laying hold vpon the promises, and because it is a thing that is not easily done, therefore I will shew you these two things.

Two things in
laying hold on
the promises.

The

The first is this, that the vnderstanding must be rightly informed, what ground a man hath to doe it; when a man comes to beleue the forgiveness of his sinnes; let him not thinke, I have a perswasion that my sinnes are forgiven, therefore they are forgiven, but a man must labour to see the ground of it: for, a thing is not true because we are perswaded it is so; but the thing is first true, and then we beleue it: God hath first offered forgiveness of sinnes to you, and then you looke vpon his Word, and so beleue it; But, I say, when a man is perswaded in a confused manner, without any iust ground, without a cleere knowledge of the progresse of faith, how it goeth along, this is not right, this keepeth many from assurance, because they are not cleerely instructed in it: For, to the end that faith may take hold of the promise, that it may be sure to vs, we must conceiue of the right method, and that stands in these foure things.

First, we must see our owne condition, wee must be sicke before we can seeke to the Physician, we must see our selues to be condemned men, that there is nothing in vs to helpe our selues; we must be broken in heart in some measure, wee must see our selues to be children of wrath, and then wee will come and seeke for a remedy; and that is,

By looking into the Booke of Gods, (and that is the second thing) and there I find all the promises; CHRIST is there cleerely offered, onely with this condition required, that I must obey

G 4

him,

4. Things in the vnderstanding touching the promises.

1.
To see our miserable condition.

2.
To looke to the promises.

him, and serve him, and love him; so that that is the second thing. *Christ* is offered in the Scriptures to every one, and if you have him, you shall have a pardon of your finnes with him; onely he is offered with condition of obedience: Well, when you see this cleerely, now you come to consider it, you begin to powder this Word, whether it be so or no, a man begins to thinke, Is this a sure promise? and then hee sees, that looke what certainty there is of the Scriptures in generall, there is the same certainty in these particular promises: so that with the same faith that a man is to beleue the Word of GOD, with the same faith hee is to beleue this offer of CHRIST.

Quest.

Is bur is it sure to me?

Then a man lookes to the generallity of the promise, that it is offered to all, none excepted, and therefore, saith he, it is offered to me.

But will CHRIST doe to me as he hath promised, is hee powerfull and willing to doe it? Then a man lookes into the World, and finds that he is Almighty, that he is able to make him the Sonne of God, that whatsoeuer *Christ* hath by nature, he shall have it by marching with him: Indeede *Christ* hath immediately, as he is the Sonne of God; but we have it mediately, as the Wife hath the riches of her Husband. If a Woman marry the Kings Son, she hath the same priviledges, and the same inheritance that he hath: so, whatsoeuer CHRIST hath, becomes ours, *Paul*, and *Apollo*, and all are CHRIST's, the World

World is **CHRIST'S**, and all things present and to come are *Christ's*, and they are all made ours. Now when this is well pondered, and we finde that we haue a sure Word to confirme this.

Then in the third place, wee come and take him, and this no man will doe indeed, till hee haue well considered, as the saying is of marriage, that it is a bestowing of ones selfe vpon such a one, so it is in this, every one therefore should consider before-hand, what it is to bestow himselfe vpon **CHRIST**, and when this is done, that wee haue made the match, and bestowed our selves vpon **CHRIST**, then.

3.
To take Christ

In the next place, wee come to see what wee shall haue by him, and then we come to make vse of all that **CHRIST** brings with him, reconciliation, and pardon of sinne, and all things else that he hath, I haue with him, I am the sonne of *God*, and I shall be sanctified, (for together with him I haue his Spirit,) all my prayers shall be heard; all the promises in the *Book* of **GOD** are mine; for *I will him they are all* *Yea and Amen*: as all the world is his, so it is all the wealth of a Christian after he hath taken **CHRIST**. Now when this is distinctly propounded to vs, and we conceiue it aright, it makes the way much more easie to vs; but when wee goe on in a confused manner, because the Gospel is not cleere understood by vs, hence it is that we labour much, and yet the thing is not done: therefore, my beloued, if you haue a perswasion of the forgiveness of your sinnes, if it bee
but

4.
To see what
we haue by
him.

but a meere perswasion, it will alter exceedingly it will goe and come in the time of temptation, but when you haue a sure Word, when you haue built your selues vpon the Scriptures, it is not dependant vpon your perswasion, but it is the Word that you rest vpon: For fancie, and opinion, and perswasion, it will grow sometimes longer, and sometimes shorter, as the shaddow doth, whereas the body of the thing is the same; but when your eye is vpon the Word, when you rest vpon that, then your perswasion will continue the same as the Word continues. Indeed, your comfort may be sometimes more, sometimes lesse, but when it is pitched vpon the sure Word; that is it that will bring you comfort in the working of it, to obserue the method and degrees of it. Indeed, my beloued, it is a point of another nature to beleue then the world thinks of; therefore examine, and recall and vnderstand this Doctrine that we haue now taught you distinctly, it will be worth all your labour; for the present you shall haue a good conscience, and the assurance of Gods fauour, and when death comes, the right vnderstanding of it will be worth all the world besides.

It is said of the second ground, that they fell away, because *they had no roote in themselves*: they had some roote, but their faith was pitched vpon a generall Doctrine, vpon a generall perswasion, that hath a kinde of roote, but it hath no roote in it selfe: so many Christians goe farre, and they doe much, but they haue no roote
in

in themselves, that is, they doe not vnderstand distinctly, and throughly, the grounds vpon which their faith is built, they see not a sure ground for it in the Word of *G O D*, they know, not how faith is built vpon the sure corner stone; for *C H R I S T* is that sure corner stone, he that is built vpon him shall neuer be ashamed we should learne therefore not to giue o-uer till we be rooted and grounded. If a man should aske many people, What is the reason that you are perswaded that your sinnes are forgiven? (for you ought to build that vpon an infalliable ground) If it be no more but because you are perswaded, it is nothing; but if you can say, My sins are forgiven, because I haue *Christ*, and *hee that hath the Sonne hath life*, I haue the sure Word of *God* for it; *God* cannot lye, he is Truth it selfe that hath said it, and hee hath offered *C H R I S T* to euery creature vnder Heauen; then is the ground good, thou maist take him boldly, being within that number.

Vpon what ground wee should be perswaded of forgiveness.

So much for this time.

FINIS.

111

1940

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1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "Mr. J. H. Smith", "Mr. W. B. Jones", and "Mr. C. D. Brown".

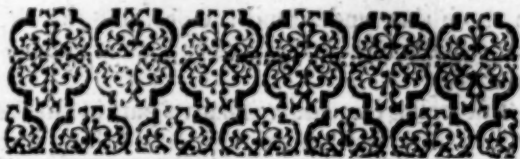
THE UNIVERSITY OF CHICAGO

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OF FAITH.

The fourth Sermon.

ROM. I. 17.

For by it the righteousness of God is revealed from Faith to Faith: as it is written, The iust shall live by Faith.



He next thing to bee done is this, to draw the will to take the promises; for, though the vnderstanding rightly apprehend all that is delivered in the Word, yet except the will be bowed, except we incline, and be willing to embrace these offers, and willingly take *Christ* vpon these conditions, the thing is not done; for, I say, iustifying faith is as well in the will as in the vnderstanding: for that which I deliuer now, is built vpon that which

Of drawing
the will to take
the promises.

which I deliuered before; and I speake chiefly to those that vnderstand the promises, or else you will not fully vnderstand that we are now about.

God onely
boweth the
will.

But seeing that the will hath a part in faith as well as the vnderstanding, the second thing is to draw the will: But how is that done? This is the worke of G o d, he onely hath the soueraignty ouer the will and affections of a man, it is the great prerogatiue of G o d, when a businesse is to bee done with the will and affections, G o d must perswade it, as in *Noah's* speech, *God perswade Iapheth to dwell in the Tents of Sem*: As if he should say, I may perswade in vaine, except G o d put to his hand to the worke: So it is the property of the Spirit to conuince; as *Ioh. 16.*

Ioh. 16.

The Spirit shall conuince the world of sinne and righteousness. That is, he shall shew men their sins, and their need, and withall conuince them, and perswade them to take *Christs* righteousness. Thus I say, it is G o d that draweth the will, it is he that puts a strong instinct into the heart of man, it is he that must worke on the heart, as in

Ioh. 6. 44.

None can come to mee except the Father draw him. How shall that be done? If God doth once draw a man, hee will haue no rest till hee haue C H R I S T, he will not be at quiet till hee haue gotten him: compare that place, *None come to me except the Father draw him*, with that *Cant.*

Cant. 2. 3.
How God
draweth the
will.

2. 3. Draw vs, and we will runne after thee, it is not such drawing as when a man is drawne by force, but it is a drawing which is done by chang-
ing

ing the will and affections, when God alters the bent of the minde, when God iustifies a man, hee will affect a mans heart so, that he shall bee so affected with *Christ*, as that he shall haue no rest till he haue him; when he doth see his need of him, he shall not giue over, till hee be assured that he is reconciled to him: *Draw vs and we will runne after thee*: It is such a drawing as is called the teaching of God: *Ioh. 6. 45. Ye shall be taught of God*: that is, when God comes to teach a thing, he boweth the wil and affections to doe it. We heere tofore exemplified this by the similitude of the *Ant*, and the *Bee*, and other creatures, they are said to be taught of God when God puts a strong instinct into them to doe such and such a thing, he teacheth them to do this & this: So God teacheth men to come to *Christ*; that is, he puts a strong inclination into their hearts, and when that is there once, they can haue no rest; as the Iron cannot rest till it come to the Loadstone, and as the stone cannot rest till it come to the center, so the heart of man, when God draweth it, when he hath changed the will, then he finds such a disposition in him as was in the Spouse, *Cant. 2. She sought him whom her soule loued*, she sought him by night, and by day, she sought him in the street, and among the Watchmen, and neuer rested vntill she had found him: So when God hath drawne a mans heart, when hee hath inclined a mans will to embrace *CHRIST*, he is neuer satisfied vntill he haue found him.

But, you will say, God doth this by meanes, hee

Ioh. 6. 45.

Cant. 2.

hee vseth Arguments to drawe the will.

It is true, The Question therefore is, How G o d doth this : wee will propound 3. meanes by which G o d doth vsually doe it.

The wil drawn
by 3. meanes.

First, the will is drawne, by being perswaded what the miserable condition of a man is that is not yet come to C H R I S T, that hath not yet taken him, that hath not gotten the pardon and forgiuenesse of his sinnes, that hath not got assurance that C H R I S T hath receiued him to mercy.

The second thing is, the good that hee shall get by it.

The third thing is, that hee shall not lose his labour if he doe attempt it.

I.
The confide-
ration of our
misery out of
Christ.

The first thing, I say, that drawes vs to *Christ*, is to consider how miserable we are without him, if men were perswaded of this, they would more seeke him. It is true, if a man could liue alone he would not come to him : take Rebels, and Pyrates, if they were able to maintaine themselves abroad, if they could be as happy in rebellion as in receiuing mercy, they would neuer come in : So it is in this case, If we be brought to this exigent, that we see we cannot hold out any longer, we are not stronger then hee, as the Apostle saith, 1 Cor. 10. *Are we stronger then he ?* when a man is perswaded of that, when a man seeth this necessity is laid vpon him, or else hee perisheth, then hee will come in : So take a seruant or a sonne, if he be able to liue from his Father, or Masters house, perhaps he will runne at

1 Cor. 10.

Simile.


ryot

ryot still; but when he seeth he cannot haue so much as huskes, he can haue nothing to sustaine him, that is it that will bring him home: So take a Wife, a Spouse, if one come to wooe her, if she be able to liue without him, it may be she will refuse him, but if the case be so that she cannot subsist, but the Creditors will come vpon her, she must needs haue an Husband to protect her, to be a barre and a couering vnto her, now she seeth a necessity of it: Therefore we say the Law driues men vnto CHRIST, and the Law doth it by shewing a man his sinne, and the curse due to it, by shewing a man his vilenesse, and if this will not doe it, then it shewes him the curse, when a man sees the misery that the Law brings vpon him, and pronounceth against him, that he is condemned, that perswades him: Therefore the Law drawes a man, and the sense of his misery, shewing him that hee is out of CHRIST, this drawes him to consider that GOD is his enemy, that all the creatures are his enemies: for if God be thine enemy, then needs must all the creatures be so, because they turne with him to and fro, as an Armie turnes at the becke of the Generall. Now to haue God and the creatures to be a mans enemy, to haue every thing to worke together for a mans hurt; *prosperity slaies him*, and aduersity is not a Plaster or Medicine, but a poyson to him, euery thing ioyne s for his hurt; the Word, which is the *sauour of life* to others, is the *sauour of death* to him; the Sacraments, which are a meanes to conuey grace and assu-

The Law
drives men to
Christ, how.

Ioh. 3. vlt.

2
The considera-
tion, of the
good by
Christ.



rance to others, it is a meanes to conuey Satan to his heart, it increaseth his condemnation and his iudgement, when *the wrath of God abides vpon a man*; that is, it shall be vpon him for eternitie hereafter: for he that hath not the Sonne, hath not life, *Ioh. 3. vlt.* when a man seriously considers all this, when hee seeth what case he is in, that he cannot liue without CHRIST, this will be one thing that boweth and inclineth the will to come in and take CHRIST: but this is not all.

But in the second place, a man will know what good he shall haue by such an Husband; and indeed, if this were all, hee could neuer marry out of loue, and if hee doe not, it can be no match: Therefore we must finde some good, some excellency in CHRIST; and this is the second thing that drawes the will, If we take him, wee shall haue all his wealth, and all his honour, all the ioy and pleasure he can afford, we shall haue all his wealth, that is, goe to the whole Vniuerse, and see what there is profitable or comfortable to the sonnes of men, and all that is ours, whether it be *Paul*, or *Apollo*, or *Epaphras*, or the world, or life, or death, or things present, or things to come, all is yours, you are Christs, and Christ is Gods, all this is yours. As for the things of the world, if we take him once, we haue all these: would not a man desire all these? Is not this a strong argument to moue a man to take CHRIST, that all the Angels in Heauen, all the excellent Ministers on the Earth, (that are next to Angels) they are all his seruants? GOD hath bestowed these gifts
for

for his sake, they are set aworke for the furthering of his saluation : and *the Angels*, you know, *are ministring Spirits, sent forth for the good of the Elect*; for the World, as the Apostle saith, that is, whatsoeuer is in the World, all the good and all the euill in the world, euen that euill doth him seruice, the afflictions, and persecutions, and stormes driue him to his hauen, aswell as faire gales; every thing scoures him, doth him some good or other, all in the world is his, both life and death; that is, whatsoeuer belongs to this life or another, all is for his seruice; and not that onely, but when death comes, that a man thinkes is the greatest enemy; that there is no good in death, yet that doth him good, it heales our sinnes, it is a means of happinesse, in a word, when the Apostle could say no more, things present, or things to come; for a man should looke to both: as heauen will not content him without the things of this life, so the things of this life will not content him without Heauen; but when there is both, the minde is satisfied.

Now when a man considers what wealth hee hath by CHRIST, and againe, that he shall haue all his honour; now looke what honour *Christ* hath, the same he hath by matching with him; hauing him we haue all things: If a man could enter into a serious consideration of this, to think that he is a King, that he is an heire of all things, that all the promises doe belong to him; doe but thinke with your selues, if any of you should bee raised from a meane ordinary condition, to be

Why we are
not affected
with spirituall
priuiledges.

Note.

made an earthly Prince, how would you be affected with it? would it not put other thoughts into you? Why should you not beleue spirituall priuiledges to be as reall? Why should you not reioyce more in them? they are more durable, they are more excellent, they haue all in them the other haue: Indeed they are things that are not seene with the eye, they are spirituall, they are things that are enjoyed and reserved for afterward, but yet there is much for the present: Learne to consider this, and it would draw and moue you; but because these things are looked on with a generall eye, as matters of fancy and speculation, they are looked on as things that are rather talked of, we see no such thing, we haue no feeling of them, therefore we doe not affect them: but wee should labour to beleue this: The Scripture often mentions and repeates this, *Ye are a royall Priesthood, Heyres with Christ.* Labour to come to this disjunction, if these things bee not so, why doe you beleue them at all? if they be so, why doe you not reioyce in them, proportionable to these priuiledges? And so for Joy; *at his right hand there are Ioyes and pleasures for euermore.* And as it is so for eternitie, so the neerer we draw to him in this life, the more pleasure we haue; for he is *the God of all comfort*, the neerer wee are to him, the more comfort, *all the wayes of wisdom are wayes of pleasure*, because they leade neerer to God who is the cause of all comfort, So, that is the second thing to consider, the good you shall haue by

CHRIST

CHRIST when once you see how miserable you are without him, and that you shall gaine so much by him.

Then in the third place, there is one thing remaining, How shall I haue him? I may attempt it, and goe without him, I may seeke, and be denied: and therefore, in the third place, you shall be sure to obtaine; that is a great meanes to encourage vs to come vnto him, when you see you shall not faile, there is nothing can hinder on your part, as you haue heard in the precedent condition; there is required but an earnest hunger and thirst after him, *hee iustifies the vngodly*, and therefore nothing can hinder on your parts: and therefore if any thing hinder it, it must bee on GODS part. Now what is there on GODS part that hinders? He hath promised, and bound himselfe, and hee will not goe from his Word, he will not deny himselfe: and therefore when there is no hinderance on neither part, then why doe you not beleue? If you will consider *Christ*, and see how he describes himselfe in the Word, if you looke vnto all those arguments that are propounded vnto vs therein, to perswade vs, you will make no question, but if you are willing to come, you are sure to receiue him, you shall haue remission of all your sins: If you consider, first, those speeches in *Ezekiel*, *I desire not the death of a sinner*: and *why will ye dye, O ye house of Israel?* such expostulations are very frequent; *Oh that my people would returne*: and *How often would I haue gathered you, as the Henne gather-*

3.

That we shall not lose our labour in attempting it.

Seauen arguments to perswade vs of *Christ* will ingnesse to receiue sinners.

1.

By expressions in Scripture.

with her Chickens: I say, these are the speeches of G O D, and G O D speaks as hee meanes; you shall finde by the manner, and the fashion, and the figure of the speeches, that G O D desires it earnestly: *why will ye dye, O yee house of Israel?* by way of interrogations: and, *O that my people would doe thus and thus*: Euen this G O D desires, that a sinner would returne. There is no action that G O D doth, but he doth it willingly, that he forgives sinners, that hee receiues those men that will come home vnto him. You see in the Father of the Prodigall, that doth expresse the disposition of G O D, hee runnes to meet his Sonne, he was the forwarder of the two, he fals vpon him, and kisseth him, he could not expresse his ioy for his comming home: such is the disposition of G O D: *I take no delight, as I liue*, saith the L O R D, *in the death of a sinner*: but rather that he should liue. And therefore when G O D saith it, wee haue a surer Word, you should better thinke of it, vndoubtedly he will receiue you to mercie.

2.
By Christs
practice when
he was on
Earth.

Againe, consider how C H R I S T did in the daies of his flesh, how he behaued himselfe then, was he not exceeding gentle to all that came vnto him, exceeding compassionate and pittifull, ready to heale euery one, ready to doe any thing that was requested of him, that he denied not any that was importunate with him: doe you thinke that hee hath put off that disposition; is he not the same still? as it is in the *Hebrewes*, Is he not a mercifull High Priest still? and that the
bowels

bowels of compassion in him melt ouer a straying sinner, and is ready to receiue him, his bowels yearne within him, and therefore doubt not but the *Lord* will receiue you.

Againe, of necessity hee must receiue you, or else the blood of *CHRIST* were in vaine, his Crosse and death were of none effect: What now can make the death of *CHRIST* to bee of none effect, but when it is not regarded, when his blood is trampled vnder feet and despised of men, when it doth no good, when it is not improved for the purpose it was shed for? Doe you thinke that *GOD* sent his onely Sonne from Heauen, to dye a cursed death, and would hee haue his blood shed in vaine? Now except hee should receiue poore sinners when they come, the death of *CHRIST* should be of none effect: And therefore it cannot be but *GOD* must bee ready to receiue them. So that there is no difficulty in him, all the difficulty is in our selues, we are not willing to come.

Againe, if we consider what he hath done for others, how many hee hath receiued to mercie, when one sees such Rebels receiued to mercie, and considers with himselfe, and thinks how he gaue pardon to *Manassés* of his sinnes, which were crying sinnes, and of an extraordinary nature, sinnes that were of long continuance; hee forgave *Mary Magdalens* sinnes, he forgave these greater sinners, and why should he not forgive me? If one should come to a Physician, of whom hee hath heard a great fame, and if hee should

3.
Else Christs
blood were
shed in vane.

4.
By the exam-
ple of others
pardoned.

5.
Else no flesh
should be sa-
ued.
Psal. 130. 3.

6.
God should
not eise bee
worshipped.

meet with hundreds by the way of his Patients, and all of them should tell him hee hath cured them, and healed them, it would encourage a man to goe on with confidence. Or if one should come to a Well, of which he hath heard much, and should meet with hundreds of people by the way, and all of them should tell him, wee have beene at the Well, and it hath cured vs, and made vs whole; this would encourage a man to goe with confidence, because of the multitude that haue tried the experience of it: so we should runne to CHRIST; when so many thousands haue beene forgien, why should not these perswade vs. that he is ready to forgie vs, as *Paul saith, he hath shewed mercy to me, that others might beleene in God*, I am an example for them to trust in God: therefore when we see he hath forgien others so many and so great sinnes, why should we doubt?

Againe, if CHRIST should not be ready to receiue vs, *no flesh should be saued*, there is no man that would feare him, or heare him; *Psal. 130. 3.* there the same argument is vsed; *If thou, Lord, shouldst marke iniquity, who should stand? but there is mercy with thee that thou maist bee feared.* That is, if God should not be pittifull to mankinde, and ready to receiue them, notwithstanding their manifold failings, and infirmities, and rebellions they are subiect vnto, no flesh should be saued; but all the world should perish.

Againe, not so onely, but God himselfe should not be worshipped, men would not regard him,
men

men would not serue him : Therefore, I say, of necessity, *God* must haue mercy vpon men, that they may feare him, and serue him, and that men may be willing to serue him.

Take a hard Master, a cruell King; a man that shuts out men, and excludes them, that they haue no hope, there is none that will serue such a man, there is no man that will come in to him; but there is mercy with the *Lord* that he may be feared and worshipped, and men may come in and worship him : and therefore doubt not that *CHRIST* is willing to receiue you.

If all this will not perswade you; yet, in *Esay* 55. there is one thing more. If it will not enter into your thoughts, if you thinke your condition be such, if you thinke your sinnes so circumstantiated, as I may say, that they are committed in such a manner, that you thinke, though others haue beene forgiuen, yet you cannot, it passeth your thoughts, you know not how to imagine it; yet know, his mercy is aboue your thoughts : a man must hold that conclusion still.

And if this alone will not perswade me, yet when all this is put together, when I see the misery of a man without *Christ*, when I see I shall be happy with him, when I see it is of necessity, and, if I come, I shall certainly be receiued, he cannot refuse me, all this will helpe to perswade a man; this you should learn to presse vpon your owne hearts, we that are the Ministers of *Christ* are bound to doe it : and therefore he hath sent vs out to compell men to come in, that his House may

Isay. 55.

7.

By the infiniteness of Gods mercy.

To compell
men to come
in, what.

may be full: therefore hee commands them to goe vnto the high-way, and vnto the hedges, and *compell men to come in.* (And what is that?) That is, be so importunate with them, promise them, threaten them, command them in the Name of CHRIST to consent and come in, *God* would faine haue his House filled, *he hath killed his fatlings*, he would not haue his Table ready, and haue no guests; hee would haue his House filled, that his Table might not be prepared in vaine; and that it may not be in vaine, wee are to inuite you to this marriage, wee are to inuite you to these fatlings, to this Wine and Milke; it is a banquet, and a banquet you know what it is; In a banquet there is as much as will cheere the body, a concourse of all pleasant things; Such things are in *Christ*, there is spirituall comfort, a concourse, a heape of all spirituall ioy and comfort, of all precious things you can finde; and if you will come and take, you shall haue all his Jewels, all his Graces, to beautifie and to adorne you withall: let this perswade you to come in.

Object.

But some may object, If I come in, I must lose my right eye, or my right hand, I must part with my lusts, which are as deare to me as these members.

Answer.

Though wee
part with that
which is deare
for Christ, wee
shall haue bet-
ter.
Mat. 5.

I will be brieft in this point, because I will finish the text at this time, & will answer it euen as CHRIST doth, *Matth. 5.* It is true, we must doe so, but then remember we shall haue heauen for our labour: if Heauen be not worthy losing
of

of a right eye, or a right hand, keepe thine eye still, if thou wilt need: keepe it, but thou shalt be sure to goe to hell: There needs no other answer, doe but seriously consider of this; If I wil, I may keep this lust, this fleshly desire, but certainly that will leade me to hell. Let that answer serue for this.

But, it may be further objected, If I doe thus, I must deny my selfe, and this is a difficult thing for a man to offer violence to himselfe, to crosse himself in al his desires, a man is able to do much, he may be willing to take great paines, and to suffer much, but to crosse himselfe still of his most inward desires that he hath, those that are most rooted in the soule, that stick neere and close vnto him, this is difficult.

I answer, CHRIST is worthy of all these, thou shalt prouide better for thy selfe by doing this, there is another life in the regenerate part, and it perfects that, though you destroy the flesh, and offer violence vnto that, yet there is the inward man, that is growing vp dayly, though the outward man faile: It is true, violence must be offered to the flesh, you must bee content to part with pleasures, and the outward man, in that sense, must suffer somewhat, but remember what you gaine, there is the inward man that so much the more prouides for it selfe, and if you will not then deny your selfe, you deny not your disease that will slay you. If a man haue a disease that cries hard to him to haue such and such things giuen it, it is wisdom for him to deny

2. Object.

Ans.
By denying
our selues, wee
enjoy our
selues better.

A mans carnal
selfe is his dis-
ease.

deny it, because he nourisheth that that would destroy him: so herein himselfe is his disease, and to giue to that, is his destruction: so that that which you call your selfe is your disease, and when you feed your selfe, you feed your disease: and therefore euery one is to be ruled by the Physicians aduice, who teacheth to doe otherwise, CHRIST teacheth vs another way, which is for our health and safety: I cannot stand to presse that.

Obiect.

But I shall indure persecution, and losse of friends; nay, perhaps losse of life.

Ans.

If we endure
persecution
for Christ we
shall haue an
hundred fold.

Yea, but thou shalt receiue an hundred fold, thou shalt haue no losse by that bargaine, thou shalt finde CHRIST worth all that thou giuest for him. More I should adde, but I come to the last point.

The righteousness of CHRIST is reuealed from faith to faith.

Dott. 1.

The first point ye haue heard, that,

Righteousnesse is reuealed and offered in the Gospell to as many as will take it. As also,

Dott. 2.

The second, That it is by faith by which wee are made to partake of this righteousness, it is reuealed from faith to faith; that is, it is so reuealed as that it is taken by faith.

Dott. 3.

Faith admits
degrees.

The third point, that we are now to handle is this, that,

Faith admits degrees, and euery Christian ought to grow from degree to degree.

In this proposition, *faith admits of degrees, and that wee ought to grow from one degree to another, I*
finde

finde two parts :

First, that there are degrees of faith.

Secondly, that we ought to grow from degree to degree.

For the first, that I may run thorow them as briefly as I can : There are degrees in faith in these foure respects: as there are two acts of faith, one whereby wee take *Christ*, and that we call a direct act, by which wee truly lay hold on him and receiue him as our Lord & Sauour. The second is that act of faith by which we know wee haue receiued him, the reflect act which is assurance, both these receiue degrees : The first receiues degrees in three respects: the last receiues degrees in one respect, which shall make vp the fourth.

The first act by which wee receiue and take *Christ* the *Messias* offered vnto vs, it admits this first degree, there is a great degree of perswasion that *Christ* is offered, and that he is ours, that he is giuen by God the Father ; and though I finde this proposed in the Word, that *Christ* is giuen to vs, yet there are degrees of the perswasion of the truth of this ; and this wee need not wonder at; for though it be faith, and though the perswasion be true, and good, and firm, yet notwithstanding it may admit of degrees, else any man might obiect ;

If a man be fully perswaded, what needs hee more ? If he be not fully perswaded, it is not faith ; if he be fully perswaded, that makes it faith, and how can that admit degrees ?

Two parts in the Doctrine.

Faith admits of degrees in 4. respects.

I.
In perswasion.

Obiect.

Ans.

I answer, it may, because there are degrees in the very perswasion, though the perswasion bee good and true, yet there are degrees in it : As for example, there is such a proposition of Truth, which I am perswaded to beleue by arguments that ouercome me, I must needs yeeld to it, and yet there are more arguments and reasons that may bee brought, that may worke a greater perswasion, as we say, that may be more immediate to perswade vs of that conclusion: as, a man may see a thing by a little glimmering light of a candle, he may see it certainly & firmly, but when there come more Candles or a Torch in, he may see more cleerely, although he saw it certainly before : So the promises of God, we may behold them, and apply them to our selues to be sure and firme, and yet this may admit more degrees. When there is more light, and more arguments, when the Spirit of Adoption speakes more cleerely and fully to vs, there may be a greater degree of perswasion: and therefore that obiection, that, either it is not faith, if there be doubting, or, if it be firme in a man, he needs no more ; I say, it is not so; for faith admits degrees; there is a full perswasion, *Col. 2.* which intimates there is a lesser faith than that : As, you know, a Ship may bee carried with a gentle gale of wind as well as with a stronger gale, though it goe not so fast, but it may be moued, it may be put on with a gentle wind as well as with a strong gale.

*Simile.**Col. 2.**Simile.**Simile.*

So a Tree may be rooted, and rooted strongly

ly and firmly, and yet may be more rooted afterward; The phrase of Scripture carries it so; *Oh yee of little faith*: there is a little faith, and therefore it implies there is a strong faith, yet the least is accounted faith. So, *Lord I beleue, helpe my vnbeleefe*: it was vnbeleefe, and yet it was reckoned for beleefe.

So our Saniour said to *Peter*, *why dost thou doubt?* Certainly *Peter* beleeued, or else hee could not cast himselfe vpon the water; and yet there was doubting mingled with it: And indeed, if faith were not mixt with doubting, who should haue faith? Did not *Dauid* trust *God* much? and yet his faith was mixed with doubting: faith hee, *I shall perish one day by the hand of Saul*, and yet he had faith: Therefore, I say, there may be faith, though we haue not so full a perswasion.

But you wil say, how differs it from opinion.

Opinion is an assent to a truth, with a feare lest the contrary may be true: it differs from opinion in the object: the object of opinion is something in its owne nature vncertaine, but faith pitcheth vpon the Word of *God*, which is in its owne nature infallible, and cannot deceiue.

Againe, opinion is a matter of speculation and no more: faith is a matter of practice, but that is not all.

Opinion goeth no further, but stayes in a doubt, but faith proceeds to full assurance: And therefore it hath the denomination of full assent. As wee say of a Wall, that is a little white,

Object.

Ans.
Wherein faith
and opinion
differ.

1.
In the object.

2.
In the working.

3.
In ouercom-
ming doubts.

Simile.

white, it is white, because it tends to full whitenesse: and as we say water is hot, that is a little hot; so faith that is but in a little degree, yet it may be true, firme and substantiall.

But what is the least degree of faith, the least assent, the least beleefe of the promises, without which it cannot be said to be faith?

The least degree of faith, what,

I answer, the least degree of faith is that which brings vs to CHRIST, which makes vs willing to take him. Marke this point, for it will be of much vse to you, when the promises of GOD are preached to you, and made known vnto you, when the arguments that moue you to come to CHRIST are declared and made manifest: Now if a man stands and knowes not whether he were best to take him or no, this is not faith, such a man acteth nothing, he is such an one as is spoken of in *Iam. 1.* (for that I take to be the meaning of that place) a man that knowes not whether hee should come to CHRIST or no, that stands in a doubt, and sometimes he will goe, and sometimes he will not; he is off and on, to and fro, such a man hath not faith; such an one *Christ* rejects: but now when there is so much weight as will cast the Ballance the right way, though there be something left in the other end of the Ballance; that is, though there be some doubting, some feare, yet if I so farre beleue the promises, and the Word of GOD, as that I am willing to take CHRIST for my Husband, I am willing to rest on him, to pitch on him, to bestow my selfe vpon him; this is faith, though

Iam. 1.

though it come not to the full degree.

As for example, if one bee a spokesman for a Suitor, he comes and tels the Spouse to whom he is a Suitor, that such a man is of such parentage, hath such honour, and such wealth, and is thus qualified; now, if she be but so farre perswaded as that she is willing to take him for her husband, that is enough to bring her to make the match, that perswasion will bring her to doe it; afterward shee may come to know the thing more fully, and to be better perswaded, but that addes to the degrees: So, if there be but so much assent, so much firmenesse of perswasion to bring vs to CHRIST, to make vs willing to come to take him for our Sauour and for our Lord; that is the least degree of faith; and though there be doubting left, and though there be some feares; yet, if there be but so much as will produce that, it is faith. Let me exemplifie it in some other thing: Take *Hester*, when shee was to come to the King, she knew not what successe she should haue, she was fearefull, as we may see by the manner of going about the businesse; yet seeing there was so much as drew her to the action, she comes and sayes, *If I perish, I perish*; as if she had doubted she might haue perished, yet she resolved to doe it; this may be said to be an act of faith, that put her on the worke. Take a Martyr that comes to suffer, hee hath many doubts and feares, and yet if there be but so much perswasion as will produce the act in him, as that he is moued to doe the thing,

hee may properly be said to doe it out of faith.

And so of all other actions. The three Children, *God can deliuer vs, if he will,* (say they) *if he doe not, we will not worship that Image that thou hast set vp.* There might be some doubting in them, and yet, because there was so much trust in God as to bring them to doe the thing, here was faith enough to make them acceptable in the sight of God. So, I say, if there be so much faith as will bring vs to God and to CHRIST, that is the least degree; other degrees there are that may be added afterwards, but this is thy comfort, if thou haue but so much as will produce such an effect, thou maist be sure that thou hast faith.

Secondly, faith admits degrees in regard of the difficulty and hardnesse of the things that are be to beleeued.

As for example, *Martha* and *Mary* both beleeued in CHRIST when he feasted with them, but when *Lazarus* was dead, and had beene in the graue foure dayes, that put them to a stand: Now if they had beene able to beleeuue this, there had beene a greater degree of faith. And that was it that magnified *Abrahams* faith so, that when there was so great difficulty that hee must goe and offer his sonne, the sonne in whom God had promised that his seed should bee blessed, who was called *the sonne of the promise*: Now here was a great degree of faith, because there was great difficulty.

Moses.

Numb. 11.

Moses, wee see, when he came to beleeuue the promise of God, in *Numbers* 11. that so many,

euē.

2.
In respect of
difficulties.

Instances.
Martha and
Mary.

euen six hundred thousand should be fed with flesh, and that they should bee so fed a whole moneth together, it set *Moses* at a stand, he knew not what to say; Not one day, (saith he) not ten daies, not twenty dayes, but a whole moneth together, and six hundred thousand people! *If all the Flockes and Heardes should bee killed, and all the Fishes in the Sea should be gathered together, how should this be done?* This was a great thing to beleue: and therefore *G O D* pittied *Moses*, *G O D* seeth when things are hard to be beleued, and pitties man; *G O D* beares with *Moses* in that case, because the thing was difficult and high; there are some things which are aboue hope, and in such cases *God* is willing that his people should aske him a signe, he knows their strength, they had need of something to confirme them. And therefore in such a case, when *God* comes in such manner, if they aske him a signe, *God* is willing to giue them a signe: Indeed, when men will aske a signe to tempt *God*: *an adulterous generation asks a signe*; that is, for tryall or temptation, not for loue of *C H R I S T*, and to be perswaded he is fit for them, but an adulterous generation, they did it not out of loue: but, I say, when cyther the thing is high, or else when the meanes of perswasion is weake and slender; As, we know, *C H R I S T* said vnto *Nathaniel*, Doeest thou beleue for this? as if he should say, This shewes thy faith is great, that for so small a thing as this thou beleuest; I said no more but *I saw thee vnder the Fig-tree*. And this shewed the

In what cases
God is willing
to giue a signe
or not giue it.

Ioh. 1. 9.

weaknesse of *Thomas* his faith, that he would not belecue vnlesse he might put his finger into the print of *CHRIST*'s wounds, and his hand into his side: so that when a man belecues by slender meanes, or when he belecues things of a higher nature, which is more about hope, when there is great difficulty, in this sense faith admits degrees.

3.
In regard of
extent.

Thirdly, Faith admits degrees in regard of the extent of it, when there are more things reuealed to them; and, I take it, this place will carry that, *the righteousness of God is reuealed from faith to faith*; that is, the righteousness of *Christ* was reuealed in the time of the Law and the Prophets, it was reuealed obscurely, and there was a little faith among them to belecue, it was enough to saue them, but when the time drew neerer, there were greater reuelations, as wee know, in the time of the Prophets, their faith was great, as there were more reuelations, so there was more faith: So, I say, it admits degrees in regard of the extent of reuelation; as the Apostles, when *CHRIST* was vpon the earth, they had a degree of faith, but when *Christ* ascended, then there were more reuelations, then they grew *from faith to faith*, because they grew from reuelation to reuelation, then the Spirit of *GOD* was sent into their hearts to reueale all things, and to leade them into all truth, you know they had abundance of reuelations afterwards. So in this regard, in regard of the extent, faith receiues degrees, not because the habit is increased,

increased, but because the revelations and objects are more : And therefore that is the comfort of poore Christians, those that are yet ignorant, they may haue a true habit, and as true a grace in the heart ; and though a man be more conuersant in Scripture, and knowes more than they, he hath more revelations, and in that sense, though hee haue a greater faith than the other, yet the other hath a *like a precious faith* with him, in regard of that grace.

So, we see how faith receiues degrees in these three respects:

Now, last of all, that faith that giues assurance, that pacifieth and comforteth the heart, which is nothing but a reflect act, by which we know and are perswaded that wee haue taken CHRIST, and that our sinnes are forgiven, this admits of degrees of prooffe. And here, as the evidences of sanctification are more, so is the assurance ; as the Apostle saith, *the Spirit witnesseth to our spirits* ; he discouers good things to vs, we had need of the light of the Spirit, to iudge a right of the sincerity of the graces that we haue, we shall goe amisse else, we shall not be able, except wee haue the Spirit to helpe and assist vs, and so we grow from assurance to assurance.

Now for the second part, that we must grow in all these.

First, as faith admits of degrees, so wee must labour to grow in all these degrees.

First, labour to grow to a more full and firme assent, by that meanes wee shall draw neerer to

4.
The reflect act
of faith admits
degrees.

2.
Part of the
Doctrine.
We must labour
to grow
in these degrees.

1.
In perswasion.

CHRIST, and receiue him in a greater measure: Marke, this very act of taking *Christ*, that immediately iustifies, but it is fed with assurance in the vnderstanding, it is that which doth increase, and strengthen, and supply this action of the will in taking CHRIST. So that, the more strong assent the minde and vnderstanding of a man giues to those truths which concerne iustification, deliuered in the Scripture, the stronger his will is in taking *Christ*: As in the Act of marriage, a Woman takes such an one to be her husband, but yet there are degrees in the will; one may take him with greater greedinesse, with a more full perswasion that it is best for her, with more loue, and with more resolution: So, the stronger the assent is that we giue to the promises of *God*, wherein he assures vs of the pardon of our sins, wherein *Christ* is offered freely vnto vs, the more we take CHRIST, and so the vnion is greater betweene vs, wee are linkt and knit together, and married, as it were, in a greater degree.

2.
To beleue
difficulties.

Secondly, in regard of difficulty, which is the second thing wherein faith admits degrees, when wee beleue hard things, or easie things propounded with slender arguments. Labour to grow in this: for this is very profitable for you; I will giue you but these two instances.

You know what *Moses* lost, and what *Abraham* got; *Moses* lost *Canaan*, he lost the honour of carrying in the people, he lost the honour of concluding his worke, when he had taken so much
paines

paines, and all because he did not belecue when he strooke the Rocke, for want of faith. *Abraham* now, that beleued things that were of a high, of a difficult nature, you see what he got by it; for this cause, saith the L o r d, I will doe thus and thus, *because thou hast not spared thine onely Sonne*, which is repeated, *Rom. 4. Abraham being strong in faith, gaue glory to God.* And therefore, you see, *Abraham* is set aboue all men, he is the Father of all the faithfull, he is the head, the top of those to whom G o d shewed mercy, he shewed mercy to all for *Abrahams* sake: *Abraham, Isaac, and Iacob*; *Abraham* is first, this did *Abraham* get for euer because he beleued in G o d in so great a matter; this you shall gaine, if you will belecue, it will bring a great reward, yea, it will not onely bring a reward such as *Abraham* had, but it will bring increase of the same faith; G o d will reueale more to you, and giue you more of his Spirit, as he did to *Nathaniel*: Beleuest thou for this, saith *Christ*? thou shalt see greater things than these: If wee beleue in difficult cases, G o d will make vs with facility to beleue them another time.

Rom. 4.

Thirdly, for the multitude of reuelations, for the extent of faith, that way wee should labour to be filled full of faith, as *Barnabas* is said to be full of faith; And how is that? By studying the Word much, for therein wil G o d reueale this: this is it that *Paul* magnifies so much in 2 *Cor. 12.* that which he gloried in, he doth not name it in his owne person, but saith, *I knew a man in Christ*

3.
To abound in
reuelations.

2 Cor. 12.

Christ that had such a reuelation: he glories not in this, that he had wealth, or honour, but in the multitude of reuelations; that, of all other might haue exalted *Paul*, but hee was wise, hee knew what he did when he was so apt to be exalted, in that it seemes there was some extraordinary excellency in it.

Lastly, labour to get full assurance, the more assurance you haue, the more loue.

Againe, you shall doe the more worke when once you are assured that your labour shall not be in vaine in the Lord, as *1 Cor. 15. vlt.* it will make you abound in the workes of the Lord.

Againe, it stablisheth a man in well doing, he shall hold out and be constant neuer till he come to haue assurance that hee shall not lose his reward. I cannot stand on this point: I will name the Vses, that so I may not leaue the point vnfinished.

The first is a Vse of much comfort, if there be such degrees in faith, then let vs not be discouraged, though wee come not to the highest, if we haue but a little, yet since there are degrees, this is enough to make vs partakers of the righteousness of *Christ*, and of saluation. The end of this is to comfort those which are apt to be discouraged. A little graine of true Muske is able to sweeten a great deale: So if faith be true, a little true faith will perfume all the heart and soule, it hath influence into euery thing, and it puts a good tincture vpon all that a man doth; though it be but little, yet the influence is great, There-

4.
Grow in assurance.

Motives to grow in assurance.

1 Cor. 15. vlt.

Vse 1.
To comfort those that haue faith though in a lesse degree.

Therefore though thou haue not a great measure of faith, if thou haue a little, comfort thy selfe with that, we know, the least bud drawes sap from the roote, as well as the greatest branches, as truly, so they that budde, that are but yet in the beginning of faith, yet they are as truly grafted into *Christ*, and receiue life from him, as those that are growne Christians. And therefore be not discouraged because thou hast not, as yet, a great measure of Faith, say not, because I am not as strong as such, therefore I am no body, reason not so, if thou haue but as much as will bring thee within the doore, within the Couenant, within compassse once. It is true, when a man is within the doore there are greater degrees; he may goe farther into the house, or a little way in, but all is well when hee is in once: So in faith, a little faith is enough to put a man within the Couenant, to put one within the Gate of Heauen, as it were; indeed when they are in, some goe further, and some goe not so farre: but, if thou be in at all, comfort thy selfe with that, and thinke not that every litle infirmity shall breake the Couenant when thou art in: No, that which makes a diuorce betwixt *G o d* and you, will doe it but every infirmity doth not that. Take heed therefore of robbing *G o d* of his glory, and your selues of comfort, you know what a Father he is, hee is a tender, and a wise Father: wee reckon it wisdome in parents, when they consider the infirmities of their children, *G o d* is wise, let vs goe to him,

Infirmities
breake not
the couenant.

a Father will beare with his sonne and receiue him againe and againe, though he haue infirmities : So G o d is thy Father, what though hee see many failings in thee, what though hee see wee haue little grace, or little faith, yet wee are sonnes, G o d will spare vs ; and therefore *cast not away your hope*, but labour to know, that though you be but as *smoking flax*, yet there is fire there, as well as if it were all on a flame.

Satan labours
to discourage.

Now it is Satans end indeed to discourage, and remember but that, that the thing hee labours, is to perswade you that you haue no faith, and that a little wil not serue the turne, and that because thou art not so strong as the strongest Christians, that therefore thou hast a false heart, and art nobody at all : his end is to discourage, labour to resist him. And we that are Ministers of *Christ*, we are in this case to comfort and encourage you, as *Paul* saith, *we were gentle among you, as a Nurse among her children*; wee should be tender ouer you, and comfort, and encourage you, *we are not Lords of your faith*. And therefore in *Ezekiel 33*. it was the fault of the Shepherds, they ruled ouer the people with rigour, *but we are helpers of your ioy*; for what haue wee to doe, but what our Master hath set vs about to doe ? as hee did ; how did hee behaue himselfe ? the smoking Flax, hee did blow it with a tender breath to kindle it more, hee dealt not roughly with it : So the Ministers of *God* should labour to build men vp, to draw them on ; Indeed sometimes the Minister must be sharp, to wake men

Ezek. 33.

men when they sleepe, to discouer hypocrites, and temporizing professors, to teach those to know themselves, that haue a forme of godlines, without the power thereof, here the Word preached must be *a two-edged sword, that must pierce betweene the marrow and the ioynts*; here the Word must be as the Thunder and Lightning, it must haue terrour in it: So *Christ comes with his Fanne in his hand*, and with his Axe in his hand, *hee will burne the chaffe with vnquenchable fire*, and hew downe the vnfruitfull Trees; but this is to be vnderstood of those that are false-hearted, those that are not sound, that haue *Christ* offered them, but do not receiue him. Indeed, to those our Ministry is sharpe, but for others it is not so: And therefore in *Ezek. 34.* we are to doe as the Shepheards do there with their Flocks, some Sheepe are weake, and are not able to goe the pace of the rest; some are broken, some are lost, & some are gone astray, and some are great with yong; our businesse is to seeke those that are lost, to driue on according to the pace of the weakest, to bind vp the broken, to carry them in our armes; thus *Christ* did, and if wee faile in this, *CHRIST*, who is the great Shepheard of the flocke, he sees it, if wee goe astray, he fetches vs in; if we be broken, & haue lost our wooll, and bee not in right order, hee bindes vs vp, he seeds vs, and tenders vs; thus *Christ* deales with you: And therefore be not discouraged, though thou be not so strong as the strongest, yet if thou be a Sheepe, if thou be in the

Ezek. 34.

the fold, if thou hast the least degree of faith, it is able to make thee partaker of this righteousness, although thou haue not the highest degree, though thou haue not that excellencie that others haue.

Vse 2.
For exhortation to grow in faith.

2 Pet. 1. 13.

The second vse is, to exhort you to grow in faith, (and so I end) content not your selues with a little, a small measure of faith, though notwithstanding a little will serue to put you in the state of saluation, yet it should be your wisdom to get a great degree, as the Apostle saith, 2 Pet. 1. 13. *Trust perfectly in the grace brought in by the reuelation of Christ:* (Marke it, for it is an excellent place for this purpose; study it, and thinke well of it) trust perfectly in the grace reuealed; that is to say, doe it not by halues, let not there be some odde reckonings betweene GOD and thee, stand not in distance from him, but trust vpon him perfectly, beleue fully and assuredly that your sinnes are forgiven you, beleue fully the grace that is giuen you through CHRIST, doe it perfectly, thoroughly; trust perfectly in the grace brought in by CHRIST, that is our fault that we doe it not in such a manner; hence it is that our Joy is weake, our grace is weake, trust perfectly, *that your Joy may be full*, that you may haue full communion and fellowship with CHRIST, the benefit is exceeding great when we trust perfectly, and why will you not? why should you limit the *holy one of Israel*? It was their sinne and transgression to limit him in his power and alssufficiency, as if he were not able to doe

doe such and such things, and is it not as great a sinne to limit him in his mercy and goodnesse? Why cannot he forgive sinnes and transgressions, that in all circumstances are the greatest sinnes, in what nature soeuer? to thinke otherwise, is to limit the holy one of *Israel*; trust perfectly therefore. It is not a little that will serue the turne, as the Apostle saith, *2 Peter 3. vlt. grow in grace*. There is need of it; you shall finde, that as you wade further in the profession of Christianity, so you shall haue need of more strength, you shall haue greater employment, therefore you haue more need of growth to goe forward, and perseuere.

Againe, you shall meet with greater temptations and assaults, if you be not more strong than at the first, you are not able to resist.

Againe, if you grow in faith, you shall grow likewise in Joy, and that is a thing which wee haue continuall vse of, that is of hourelly vse to comfort and strengthen vs, to make vs abound in the workes of the *LORD*, that helps vs to goe thorow all variety of conditions, that enables vs to abound; and to want, to passe *shorow good report, and euill report*, to suffer and endure persecution. Now the more you grow in faith, the more you grow in joy, as the Apostle saith, *Rom. 15. 13. The God of peace fulfill you with all ioy by beleeuing*: So that the more we beleeu, the more joy, the more consolation we haue.

Againe, the more you grow in faith, the more you shall gaine the fauour of *GOD*, the more you

Motives to
grow in faith.
2 Pet. 3. vlt.

1.
We need more
strength day-
ly.

2.
We meet
greater assaults.

3.
We shall here-
by grow in
joy.

Rom. 15. 13.

What it is that
differenceth

you shall winne his loue ; there is nothing in the World doth so much winne the fauour of *God*, as a great degree of faith : and therefore, though thou mayst bee saued with a lesse degree , yet that thou mayest be in a greater degree of fauor, seeke more faith ; and this, though it bee reckoned a small matter, to haue a great degree of *Gods* fauour, yet, it is the greatest dignity in the world ; Look vpon all the difference of men ; it is their difference in the fauour of *God* that makes them so. Why was *Moses* a man aboue all the rest ? saith *G O D*, *I will haue compassion vpon whom I will haue compassion, and I will shew mercie to whom I will shew mercie ; I haue chosen Moses*: looke to what difference of men you will : looke into what estate, what condition thou wouldst haue, eyther for thy soule or thy body, whatsoeuer it be, it is by the grace and fauour of *G O D* in *CHRIST IESVS*, that all thy comfort and consolation increaseth.

Quest.

What shall make mee grow in the fauour of *G O D* ?

Ans^w.
Faith maketh
in the fauour
of God.

I answer, there is nothing that causeth *G O D* to set so much by vs as faith : the woman of *Canaan*, see what cause *Christ* had to giue her such a great commendation, *great is thy faith*, and because her faith was great , therefore hee set her at so high a rate. So the Centurion, saith *CHRIST*, *I haue not found so great faith in Israel*, and that is the thing that he set so great a price vpon. So *Jacob* when he got the name of *Israel*, when hee preuailed with *G O D*, certainly it

was

was the greatest blessing that euer hee had : Why was that ? Because hee shewed the greatest faith that euer hee did, it was a strong faith that preuailed with G O D : And what set him at so high a rate in G O D s Booke ? It was the faith hee had in G O D, therefore he is remembered in the whole Booke of G O D for his faith : Therefore the more faith you haue the more G O D prizeth you, it is it that winns his loue. I cannot stand vpon the arguments why we shold grow in faith, they are many ; The more faith wee haue, the more powerfull are our prayers in preuailing with God, for faith giues strength to them.

Againe, the more faith you haue, the more you bring glorie to G O D ; if there bee much faith, there will bee much fruit, it is the root of all grace, as *Iohn 15. 8. Herein is my Father glorified, that you bring forth much fruit.* Get much faith then, if you will haue much fruit, that you may bring glory to G O D : as if hee should say, If a man haue but some faith, hee brings forth fruite, yet there shall be something wanting : but when a man is eminent, when hee is conspicuous, when hee is as a great light that euery man turnes his eye to, when he is as a Tree that brings forth much fruit, which turnes the eyes of the beholders to it : So it is with Christians, herein, saith *Christ*, is my Father glorified, &c.

A Christian hath no such motiue as this, hee shall glorifie G O D exceedingly, if hee haue abundance

5.

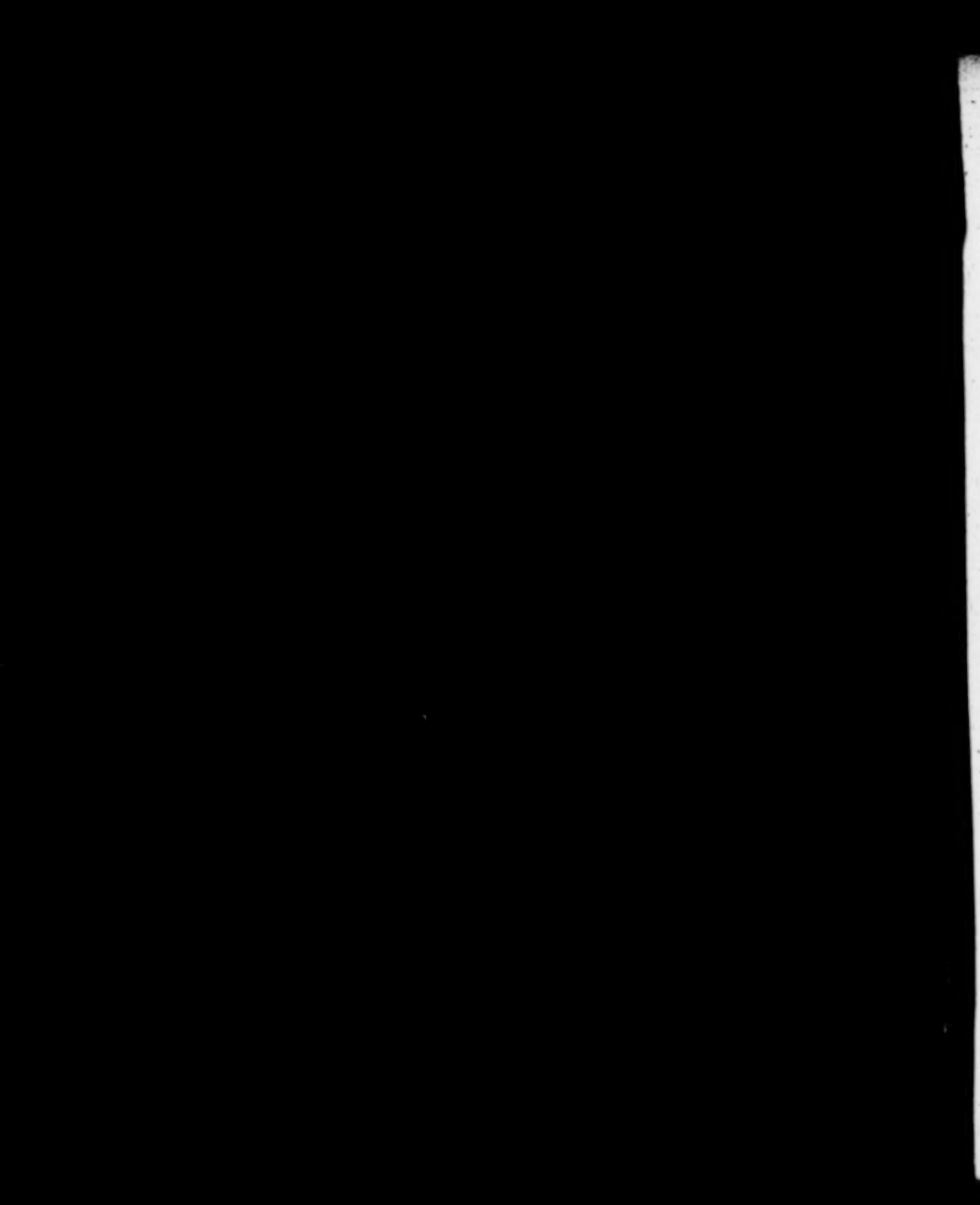
The more wee
preuaile in
prayer.

6.

The more glorie
we bring to
God.
Ioh. 15. 8.

abundance of faith, hee shall haue abundance
of euery Grace, hee shall grow *rich in good*
workes, this is that which wee should all
labour for: I cannot stand to presse
it further. So much for this
time, and for this
Text.

FINIS.



A
TREATISE
OF
EFFECTVALL
FAITH:

Deliucred in six Sermons vpon 1 *Thef.* 1. 3.

By the late faithfull and worthy Minister
of IESVS CHRIST,

IOHN PRESTON,

D^r. in Diuinity, Chaplaine in ordinary to His
Maieſty; Maſter of *Emanuel* Colledge in
Cambridge; and ſometime Preacher
of *Lincolnes-Inne*.

*The iuſt ſhall liue by faith. Hab. 2. 4.
who through faith ſubdued Kingdomes, wrought
rightcouſneſſe, obtained promiſes, &c. Heb.
11. 33, 34.*

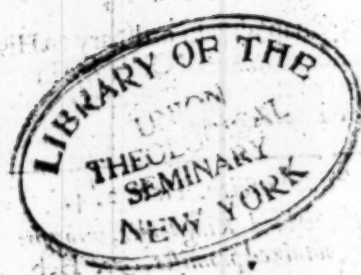


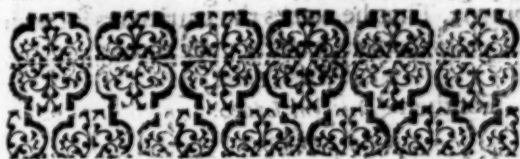
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OF
EFFECTVALL
FAITH.

The first Sermon.

I THESS. I. 3.

Remembring your effectuall Faith, &c.

IN the former Verses, the Apostle setteth downe this generall, *we giue thanks alwaies for you, making mention of you in our prayers, without ceasing.* First, hee tels them that hee prayes for them; and then he tels them more particularly, that his prayer was a thanksgiuing. And this giuing of thanks for them, he expresseth by the continuance of it, hee did it constantly, *without*

Coherence.

Of Effectuall Faith.

ceasing, (not by fits,) making mention of you in my prayers. Then he names the particulars for which he giues thanks, namely these three:

For their $\left\{ \begin{array}{l} \text{Effectuall Faith,} \\ \text{Diligent Loue,} \\ \text{Patient hope.} \end{array} \right.$

Now these three Graces hee describeth and setteth forth three waies:

First, from a certaine property or character which distinguisheth the true faith from the false faith, the true loue from the false loue, the true hope from false hope. I giue not thanks for euery faith, but for such a faith as is *effectuall*, (that is the property or character by which the truth of faith is discerned.) Againe, not for euery loue, but for such a loue as is *laborious*, (for so the word signifieth.) Thirdly, not for euery hope, but for such a hope as makes you *patient*; that is the character by which to know hope. And this is the first way whereby hee describeth these Graces.

Secondly, hee describeth them from the object vpon which these Graces are pitched, and that is *Iesus Christ* our Lord; that is to say, I giue thanks for the faith you haue in *Christ*, for the loue you haue towards him, for the hope you haue of what he will doe for you: I giue thanks for that faith, for that loue, for that hope, that hath *Christ* for the object of it.

Thirdly, he describeth these graces from the sincerity of them: I giue thanks for all these graces that you haue in the sight of *G o d*; that
is

is to say, not in the sight of man onely; as if he should haue said, many make a profession of faith, and goe for beleeuers in G o d, and for louers of God, and men iudge them so: but you haue it in the sight of God: that is, not onely in the sight of men, not onely in your owne fancie, apprehension, and opinion, but indeed, in good earnest, in sincerity.

Lastly, *In the sight of God our Father*: hee describes God by this property, hee is a Father. I need not say more for the opening of the words. We will come to that point for which we haue chosen them, which is the first thing for which he giues thanks.

Remembering your effectuall Faith.

This point we will deliuer to you out of them, that

The Faith that saues vs must be effectuall.

This Doctrine wee haue need to adde to that which we formerly deliuered: for hauing said so much of faith, that faith is that that saueth men, and that there is no more required of you, but to take the *gift of righteousness*, onely that you receiue CHRIST, only that you *beleene in God that iustificth the vngodly*; that is, that you onely accept of that iustification that G o d is ready to giue to every man, be he neuer so vngodly. Now (when we heare so much of faith, and that there is nothing at all required of vs, but a meer taking, lest any man should be deceiued, and run away with a false opinion, that if he haue but a naked apprehension, and no more, hee shall doe well

Doct.

The faith that saues vs must be effectuall.

Men are apt to deceiue themselves.

enough,) I haue chosen this Text, that you may know what kinde of faith it is that is required of vs, namely *effectuall faith*. The faith that saues vs must be effectuall.

Now Saint *Paul* adding this word to it, (*remembering your effectuall faith*;) hee giues vs this intimation, that there is a faith which is not effectuall; there is a faith in the world, that goes for true faith, which, if it be examined, is not a faith that saues. We see, through the Scriptures, much mention made of a certaine faith which men had, which yet was not a sauing faith: wee see, *many came and beleueed* in our Sauour, *but he would not commit himselfe to them: for hee knew what was in their hearts*. Here was a faith to beleeue in him: nay further, it was such a faith as had some effect too, (for it made them come to him) and yet, for all this, it was not such a faith as *God* accepts, it was not an effectuall faith.

So when *John Baptist* came before *Christ*, there were many hundreds that came to him, and *reioyced in his light*, but it was not effectuall, but a counterfeite faith that they had, notwithstanding all that.

So there came many that were *invited to the wedding*, so that the house was full; but yet every man *had not a wedding garment*. There was a certaine faith which brought them to the House, but they had not true faith, they had not the *Wedding garment*; that is, they had not such a faith as could produce and bring forth in them a conjugall affection, which is the *Wedding garment*.

That many men haue a false faith, proved by instances, both in the Old and New Testament.

Ioh. 2. 23. 24.

John Baptist came before Christ, there were many hundreds that came to him, and reioyced in his light, but it was not effectuall, but a counterfeite faith that they had, notwithstanding all that.

Ioh. 5. 35.

Mat. 22. 8, 9, 10. 11. opened.

Wedding garment, what.

Of Effectuall Faith.

garment. So two of the foure grounds had faith, they brought foorth some fruit, that faith strengthened and enabled them to doe so much as they did; but yet it was not true faith, it was not the faith which the fourth ground had.

And not onely in the New Testament, but in the Old Testament also, there is often mention made of such a faith, and of such a trust in GOD, as enabled men to doe much, but it was not an vnfaigned trust, it was not effectuall, bur as it is *Ieremie 3. 10.* *Treacherous Iudah hath not turned to mee with her whole heart, but faignedly, frish the LORD.* Therefore certainly, faith the LORD, their turne of euill and misery shall come: they trusted in GOD, but not with their whole heart.

So likewise *Deut. 5. 25.* the people there desire *Moses* to goe and receiue the Commandements from God for them, and whatsoever God should say to them, that they would doe: here was a faire profession; it is likely themselves thought it to be sound and good, yet *Moses* tels them they were deceived in it: *Oh* (saith hee) *that this people had an heart to doe this indeed.* So, wee see, there is a faith that is not effectuall, and therefore wee haue the more need to looketo it, because there is so much false faith in the World. As, when you that are Trademen, doe heare that there are so many counterfeited Drugges, or so many counterfeir Colours, or whatsoever you deale in, you will looke the more to it, so we should looke the better to our

Mar. 13.

Ier. 3. 10.

Deut. 5. 25.

Verse 29.

Simile.

Three things
opened.

faith in this regard. Therefore to open this point a little, we will doe these three things :

First, I will shew the cause why there is so much vneffectuall faith, why there is so much faith that is not sound and substantiall.

Secondly, I will shew wherein the efficacy of faith consists, what it is for faith to be effectuall.

Thirdly, I will shew the reasons, why God will accept no other faith at our hands, why we cannot be saued, vnlesse we haue such a faith.

1. The Causes
why the faith
of many is vne-
ffectuall,
which are five.

For the first, namely, the causes of vneffectuall faith, the reasons why the faith of many is vneffectuall, that it workes not powerfully, that it is not substantiall, you shall finde them to be these five:

Cause 1.
Taking Christ
vpon misin-
formation.

First, the vanity, or vneffectualnesse of faith ariseth vpon our taking of CHRIST vpon misinformation, when wee know not who it is that wee take, when there is an error in the person we take, when wee vnderstand not aright what we doe. Many doe as the young man that came running to CHRIST, he came hastily, he made account to be his follower; but Christ tells him, that he might mistake him; and therefore hee lets him know, what it was to follow him; what a Master hee had betaken himselfe vnto: faith he, *If thou wilt be my seruant, goe sell all that thou hast.* As if hee should haue said; Mistake mee not, if thou wilt be mine, thou must be mine altogether, thou must take vp thy Crosse, thou must part with any thing. Now, if the young

Instances.

1.
The yong man
that came to
Christ.

Luk. 18.

man

man had gone away with this mistake, that hee had not vnderstood CHRIST, he had become a Disciple of CHRIST, as well as others, but it had been vpon a mistake.

And so likewise that Scribe, to whom *Christ* said, *The Sonne of Man hath not whereon to lay his head*: As if hee should haue said, It may bee thou lookest for ease, for Bed and Boord with me; thou lookest for a pleasant life, but it will not be so: I leade not a pleasant life my selfe, I haue not whereon to lay my head; I am not in so good a condition as many Fowles are, as many Beasts are, I haue not a nest, I haue not a den; that is, I haue not that which should bee in stead of these to me, and therefore know what thou doest, before thou betake thy selfe to my seruice. Now men, not considering this, they put themselves vpon *Christ*, they take vpon them the profession of his Name, before they enter into a serious consideration, and this is it that causeth faith to be vneffectuall: as one speaking of false fortitude, names this for one amongst the rest; Many (saith he) are valiant for want of experience: that is, they know not what the wars are, they know not what hardnes they must endure, and therefore when they come to feele it, when they come to see what paines they must take, and what they must endure, they shrink: so it is in this; many men enter vpon the profession of Christianity, vpon that warfare, (for so our profession is called) I say, many enter vpon it out of mistake; they vnderstand not what it is, they haue

2.
The Scribe.
Mat. 8. 20.
opened.

And Christ W
saith to the scribes
and pharisees

Cause of false
fortitude.

What Christ
expects of his
followers.

haue not experience of it, they know not how many will come against the, they know not that the force of their enemies is so great, they know not that they haue so many thousands to meet them; therefore they vndertake the businesse, they goe about the enterprize, and it comes to naught, because they considered not what they did. Therefore, saith *Christ*, *let him that builds a House, set downe before what it will cost.* That is to say, If a man consider not what *CHRIST* lookes for at his hands, if he consider not beforehand, that, if he will be *Christ*, he must *crucifie the flesh, with the affections thereof*, that hee must *denie himselfe* in those things that are dearest to him, hee must bee content to be *hated of all men*, this is a thing that will goe hard. This is that, that a man can hardly indure, to be scoffed at, to haue euery man his enemy, to part with all his friends, to liue a despised man, to suffer persecution, that the end of one persecution should bee the beginning of another, and the end of one suffering the beginning of another.

Again, for a man to haue his inward lusts and desires so mortified, and so crucified, and so restrained, to be so strait-laced in euery thing, I say, because men consider not this, what it is to take this profession on them, when the time comes, what doe they? They goe backe againe. Hence it is, that many, out of fashies, and in good moods, will be ready to embrace Religion; but we see by experience, how soone there is an end of it. As the people, when *Christ* came to *Ierusalem*,

salem, how ready were they to receive him; with blessed is he that commeth in the Name of the Lord; and Hosanna, &c. ? but how soone were they gone againe ? so many young commeth on in this City, and many, euen of our profession, in the beginning of their time, are ready to take vpon them the profession of CHRIST; but afterwards, when they come to see what must be done; when they see that CHRIST and the world cannot stand together, that CHRIST and pleasures cannot stand, but they must be content to goe another course; then they goe backe, and their faith proues vneffectuall: this, I say, is the first cause, when men are not thoroughly informed what they doe.

A second cause of the vneffectuallnesse of faith is, when men take CHRIST out of feare, when they are in some present distresse, and would haue ease, and vpon this they take Christ, not because of any true loue to him, but because they would be deliuered out of that present exigent which they are in; and this is as vsuall as the other. How many are there, that when God affrights them a little with the terrours of the Law, when their consciences are troubled, when they begin to apprehend Hell: so long as they are in such a condition, they are willing to take CHRIST, but as soone as these stormes are ouer, and their hearts are at peace againe, when their consciences returne to some quiet, and when there is an end of those terrours, then there is an end of their religion, and of their faith, so that

Many fall

Case 2.
Taking Christ
out of feare.

Many

Many

Many

Many

Many

Many

Isa. 58. opened.

Promise made;
in sicknesse
seldome per-
formed.

Simile.

Men in extre-
mity would
faine haue
Christ, but not
out of loue.

that their faith proues ineffectuall. So many men, when they are in some great calamity; as, you know, *Pharaoh* when hee was in the present strait, then hee would doe any thing: so many men vnder great crosses, afflictions, and disgraces in the World, then they will be religious, but let them haue peace and prosperity, let them abound in all things againe, and they will forget *G o d*. Such *Isay* complains of, *Isay 58. they hang downe their heads for a day*: That is, when the storme is on them, when they haue some affliction, for such a time, they will doe anything; there is nothing more vsuall than this. When men come to haue sicknesse, and to apprehend death, what will not a man doe for his saluation at such a time? and therefore you finde by experience, that few of those that make such promises in their sicknesses, when they apprehend death, doe keep them afterward: for they come from feare, and therefore they last not.

Take any man, the most ambitious man in the world, when he comes to dye, the praise of men is then nothing to him, then hee will part with any thing. Take a couetous man, to saue his life, what will not hee doe? A Merchant that loues his goods neuer so well, yet when the Ship is ready to sinke, hee will cast them out, he is willing to lose them, rather than to lose his life: So when a man comes to such an exigent, when hee comes to stand in the gate of destruction, as it were, when hee sees Heauen and Hell before him, he is ready to doe any thing then, not because

cause indeed he loues *CHRIST*, or is willing to take him, but to saue himselfe; as the foolish Virgins, when the Gate was shut, then they cry, *Lord, Lord, open to vs*: They would faine haue had *Christ* then, not out of loue to *Christ*, for then they would haue taken him before: It was not out of any loue to the Bridegroom, but out of feare; and sense of their owne misery that they had when they were shut out, and that made them cry, *Lord, Lord, open to vs*. And this is the second cause that makes the faith of men to bee vneffectuall, when they take *CHRIST* out of feare.

The third cause is, when men take *CHRIST*, not out of loue to his person, but out of loue to those commodities and advantages they shall haue by him; when they looke not vpon him, when they fix not their eyes vpon his person, and the beauty that is in him: but they looke vpon the Kingdome, they looke vpon the wealth they shall haue, they looke to what they shall get by him. This faith proues vneffectuall; because when other commodities are presented, that are present, and sensible, and in their apprehension greater than these, then they let *Christ* goe againe. Men doe in this case, as those that marry for wealth; if that bee their end, when they haue gotten the wealth that they would haue, when they haue that which they desire, they care for their Wiues no longer: so in this case; when men looke at nothing but simply at heauen, dis-ioyned from *CHRIST*; or, when they

Cause 3.
Taking *Christ*
for loue of the
good things
by him, and
not for loue
to his person.

Note.

Simile.

Ioh. 6. 26.
opened.

Some men
seeke mercy,
and not grace.

they looke at some other aduantages, when they looke at an earthly Kingdome, (as many of the Disciples did) when they looke for great matters by CHRIST in this world, when they find it quite otherwise, when they lose in the world, and all that they haue is in hope, it is in things spirituall, that are not seene with the eye, things that are not sensible, then they are ready to slip from Christ againe. So it is vsually among vs, many take CHRIST for aduantages, as Christ tells them plainely, *Ioh. 6. (saith hee) You seeke me, not for the Miracles which I did, but for the loaves:* That is to say, Not out of loue to the worke, nor because you iudge aright of the things of the spirit, nor because you loue grace, but because you loue some aduantage that you haue by religion, some profit that it brings you for the present, and because you would bee freed from Hell for the future, such things as carnall men may see, and be affected with: but this will not hold out.

The manner of these men is to seeke mercy, and not grace. If they can be but assured, that it shall goe well with them; that they shall bee freed from the feares they might haue of Hell, that they may haue some hope of being in a better condition; this is that they looke for: but as for grace, for repairing the Image of GOD in their hearts, to be enabled to obey CHRIST in all things, this is a thing that they desire not, this is a thing they long not for: therefore the secret inquisition of their heart is, What good shall

we

we get by it? They inquire not, what excellency, and what beauty there is in **CHRIST**; what manner of one hee is, that they may loue him; but what good shall we get by him? what advantage will it bee to vs? Contrary to that in *Cant. 5. 12.* when the Spouse is there asked what the reason was, that she followed her Beloued so much, and that shee magnified him so much; Shee doth not tell them, because I shall haue such things by him, or he is thus wealthy, or I shall haue this honour by matching with him: but marke her answer; *My beloued is white and ruddy, the chiefe among ten thousand; his head is as the most fine Gold; his locks are blacke as a Raven, his eyes are as the eyes of Doves by the Rivers of waters, washed with milke, and sily ser:* and so shee goes along in an holy delectation; *This is my Beloued, Oh yee Daughters of Ierusalem.* I say, so it is with those that take **CHRIST** in good earnest, that looke vpon the excellencies of *Christ*, as hee is considered in himselfe; not that the other is excluded: for we may looke at the advantages, and commodities that wee haue by him, but not vpon that alone; but, marke, in her answer shee describeth what an one he was, and therefore shee loued him. My Beloued is white and ruddy, the fairest of ten thousand, such a one is my Beloued; therefore, *Chap. 1. Vers. 2.* shee describes him to be such an one as hee is; and (saith she) *therefore the Virgins loue thee:* as if she had said, there is a Harlots loue, that lookes onely what they shall haue by him: but none but Virgins,

Cant. 5. 12.
opened.

We may looke
to our own ad-
vantages by
Christ,

Cant. 1. 1.

Harlots loue.

Virgins loue.

Canse 4.
Want of hu-
miliation.

Deut. 30. 6.
opened.

Virgins, that is, those that haue chaste and good affections, those that haue holy and right affections, indeed *the Virgins loue thee*; but the others doe not: for they haue adulterous and Harlot-like affections, (as wee may call them, when a man lookes not vnto G O D himselfe, but to his owne aduantage and profit.) And this is the third cause that makes faith proue vneffectuall.

Fourthly, faith proues ineffectuall for want of preparation, and humiliation that should go before it; because the heart is not circumcised, the heart is not broken yet, it is not emptyed of those things that it must be emptyed of, before a man can take C H R I S T; and therefore in *Deut. 30. 6.* saith Moses, *The Lord your God will circumcise your hearts, and then you shall loue him with all your soule, and with all your strength.* As if hee should haue said, It is impossible you should cleaue to G O D, to loue him indeed, to take him in good earnest, vnfeignedly, with all your hearts, except first your hearts be circumcised; therefore the L O R D your G O D will circumcise your hearts; that is, he will humble you, he will breake your hearts, that your lusts shall bee mortified in you; he will take away those strong, violent, those carnall and sinfull desires, that abounded in your hearts before, and when that is done, then you shall loue the L O R D in good earnest, not feignedly, but with all your hearts: Now, if a man come to take C H R I S T before hee bee thus circumcised, hee takes him in vaine, hee takes him so, as that hee cannot hold

hold him, nor continue with him.

Now this circumcision is done by a certaine worke of preparation or humiliation, by which these strong lusts are broken in vs: therefore, when men come to *CHRIST*, before the Law hath been a sufficient Schoolmaster to them, before it hath indited them, before it haue put them in prison, and told them that they must pay euery farthing, (when a man comes to this, he seeth that he cannot doe it, then he goeth to *CHRIST*, and beseecheth him to pay his debt,) before the Law haue done this, men care not for *CHRIST*, they take him negligently, and therefore they hold him not. And for this it was, that before *Christ* came into the World, hee would make way before him: so, before he will come into a mans heart, the Mountaines must bee brought downe, the spirit of *Elias* must make way; that is, there must be a sharpe ministry to shew men their sins, that they may be thoroughly humbled, and prepared, or else they will neuer take *Christ* so as to keepe close to him.

A man must be brought to haue a present apprehension of death, and of the wrath of *G O D*, and damnation, or else hee will not lay hold on the Hornes of the Altar; as *Isaiah*, when hee saw that *Salomon* would slay him indeed, and take away his life, when he layes hold on the Hornes of the Altar, and would not let goe, so when a man sees present death, hee will keepe close to *CHRIST*, and till this be wrought, a man may take *Christ*, but his faith will be vneffectuall, because indeed, till a man be soundly humbled, he

L

neuer

The Spirit of
Elias, what.

Without
sound humili-
ation, sinne is
not accounted
the greatest
euill, nor *Christ*
the greatest
good.

neuer accounts and reckons sin to be the greatest euill; and till he doe that, he neuer accounts *CHRIST* to be the greatest good, and if a man doe not reckon *CHRIST* to be the chiefe good of all other, there will bee somewhat propounded, which will bee esteemed before him, and when that comes, hee lets goe *CHRIST*. But when there is a sound humiliation, which makes a man prize *Christ* aboue ail. other things, then faith proues effectuall; that is, a man holds out, he goes thorow with the worke, he cleaues so to *CHRIST*, as that he will not part with him: but for want of this, because mens hearts are not circumcised, because way is not made, because the Mountaines are not brought downe, because the Ministry is not sharpe enough to prepare them, hence it is that their faith is vaine, and comes to nothing.

Cause 5.
Because faith
is not ground-
ed aright.

False perswas-
on, what.

Fifthly and lastly, the faith of men proues ineffectuall, because it is not well grounded, they take to themselues a perswasion of the remission of their sinnes, vpon an vncertaine ground; they are not built vpon the Rocke, they take *Christ*, but they are not well bottomed: for there is a certaine false perswasion, which is nothing else but a strong fancie, which makes a man to think that his sinnes are forgiven, and that hee is in a good estate: but when it comes to examination, hee can giue no sound reason for it. When men take *CHRIST* on this manner, when they are perswaded, their sinnes are remitted, and yet haue no good ground for this perswasion and
peace,

peace, it holds not out, it continues nor. Therefore to such as these Saint *Paul* speaks, *Eph. 4. 10. Be not children* (saith he) *in vnderstanding, to be carried about with euery winde of doctrine.* As if he had said, Indeed you are such as haue embraced *CHRIST*, but you must not doe as children doe, that being not able to vse their own judgement, they see what other men doe, and they heare what they say: but, saith he, you must learne to be men, that you may vse your owne vnderstanding, that you may see with your owne eyes, or else you will be *like a Ship tossed and carried about with euery winde.* That is to say, it was a false perswasion that draue you to *Christ*, and another winde will driue you from him: therefore bee not children in vnderstanding. So, I say, when you haue a perswasion of the remission of your sinnes, of beleeuing in *CHRIST*, be not children in vnderstanding, see that it bee soundly grounded. That is a condition required by the Apostle, *Colos. 1. 23. CHRIST hath reconciled vs to GOD the Father, to be blamelesse, and without fault.* But (saith hee) I must put in this condition, *If you continue grounded, and stablished in the faith, that you be not moued from the hope of the Gospell.* As if he should haue said, There is a certaine faith, by which you may take *Christ*, and so you may be perswaded of reconciliation; but, saith he, that will not doe, vnlesse you be grounded and stablished in the faith. The word in the Originall signifieth, Except you be so built as a house is built vpon a sure foundation, as a Tree

Eph. 4. 10.
opened.

Col. 1. 23.
opened.

Hope that is
not well
grounded,
holds not out.

Deut. 13. 1, 2, 3.
opened.

that is soundly rooted, when you are so pitched vpon *Christ*, that when new objects come, new temptations come, things that you neuer thought on, yet nothing can moue you from the hope of the Gospell: If you be not grounded, you may take a hope to your selues of reconciliation, and of being without fault in the sight of *God*, but it will neuer hold out, vnlesse it bee soundly grounded. Hence you see therefore, that if a man bee not well rooted, if hee be not built vpon the *Rocke*, if this perswasion of the remission of his sinnes be not well bottomed, that causeth him not to hold out, but to fall off againe. Whereas it is required of vs, that we keep so close to *God*, in such a case our faith should be built on so sure a ground, that nothing in the World should moue vs, no not the most probable arguments that may bee brought in: as wee see, *Deut. 13.* saith *Moses*, *If a Prophet, or a dreamer of dreames come, and giue you signes and wonders, and the thing that he foretold come to passe, that you could not answer any thing, you can see no reason but that he should be a true Prophet; saith he, God will put you to such tryals, to proue you to see if you be soundly grounded. All that are saued, he will haue them so fixed, he will haue them take their saluation vpon so good a ground, vpon such infallibility, that whatsoeuer shall be brought against them, they shall keepe them close to God. This is that that wee should labour for, and for want of this, when men haue a confused perswasion that their sinnes are forgiven, and thinke it enough,*

enough, if their hearts be quiet, if they haue rest in their consciences, that they be not troubled, and neuer examine what the grounds are: I say, for want of this it is, that in temptation they fall away; when other men come and preach other doctrines, then they are plucked away with the error of the wicked, as Peter saith, 2 Pet. 3. 17. *Be not plucked away with the error of the wicked, but grow in knowledge.* As if he should haue said, If you haue but some perswasion, but some good opinion that CHRIST is yours, and that it is best for you to cleaue to him, this will not hold, you will be plucked away with those errors that other men are plucked away with. This is the first thing which wee haue done with, to shew the causes of the ineffectualnesse of faith.

In the next place, I am to declare vnto you what it is that maketh faith effectuall, wherein the effectualnesse of faith consists. In this we will shew you 3. things:

First, in what sense it is called effectuall faith: for the very opening of this word which the Apostle vseth, will open a Window to vs, it will open a creuice of light, to see into the nature of the thing it selfe.

Secondly; we will shew you particularly and distinctly, wherein this effectualnesse of faith consists.

Thirdly, we will shew you how it is wrought, how this faith is made effectuall in vs; and when we haue done these three, you will fully vnderstand what effectuall faith is.

2 Pet. 3. 17.

1. Wherein the efficacy of faith consists.

Three things opened.

1. In what sense faith is called effectuall.

Things are said to be effectuall in 4. respects.

I.

When they doe their proper office.

The proper function of faith, what.

Faith may bee effectuall, though it be mingled with doubting.

First, for the opening of this very appellation, this name *effectuall faith*: you shall finde that a thing is said to be *effectuall* in 4. respects:

First, we say a thing is *effectuall*, when it doth its office, when it exerciseth that proper function that belongs to that quality, or that grace, or that gift, or that creature whatsoeuer it is, and when it doth not that, then wee say it is ineffectuall, when it doth not the thing that wee looke for from it. In this sense, *faith* is said to bee effectuall, when it doth the thing for which faith is, when it doth the thing that *God* expects of faith, that is the proper function of faith: and what that is you heard before; namely, to take *Christ*. If faith take *Christ* it is effectuall faith.

Now for the opening of this a little further to you, to shew you what this proper function of faith is. It is, when a man is so far perswaded of the truth of the Scriptures, of the truth of the promises, and doth so far appropriate them to himselfe, that hee is willing to take *Christ*, though there be some doubtings and wauerings in him, yet if there be so much faith as to doe the thing, this is properly effectuall faith though it be not perfitt faith: For you must know that there is a doubting mingled with the best faith: Therefore whē we say *effectuall faith*, we do not mean that it is such a faith as is without doubtings, & without feares mingled with it: but, if it be such a faith as doth the thing it selfe, for which faith is appointed, it is properly said to be effectuall faith. It is a point necessary for you to vnderstand;

and

and if you compare this that we haue said (concerning this description, of this first explication of effectuall faith) with that in *Iam. 1. 7, 8.* wee shall see what the meaning is. Hee speakes there of doubting, and tels you, that those that doubt, *they are like a waue of the Sea, tossed to and fro, and in the end they vanisb away.* Saith the Apostle, *Let not such a man thinke to obtaine any thing at Gods hands: for hee is a double-minded man, and is vnstable in all his waies.* The meaning is, that there is such a faith that makes a man doubt, when he knowes not what he should doe, but is vnstable; as a waue of the Sea, that is tossed to and fro; hee is sometimes going towards GOD, sometimes from him againe, and in the end he goes quite away. (Saith hee) such a man shall not receiue any thing. Why? Because hee is a double-minded man. Now by a double-minded man, is not meant a man that hath one thing in his face, and another in his heart; one that pretends one thing, and intends another, (though the word be sometimes so taken, yet in that place it is not so to bee vnderstood) but by a double minded man this is meant, when the mind is diuided, between two obiects, that it knowes not which to chuse, but stands as one in *bimio*, that hath two waies before him, and knowes not whether to goe this way, or that way; a man that is distracted in his owne minde, he knowes not what to resolute on. Now when a mans faith comes to this, that hee knowes not whether to take CHRIST, or the

Iam 1 7, 8.
opened.

A double minded man, who.

world; he doubts whether he should chuse *God*; or the world; there is an vncertainty in his mind; that it is diuided: sometimes he thinks it is best, and sometimes he thinks it not best, *aliud stans, aliud sedens*, when he thus wauers, this is not effectual faith. But now, if a man goe beyond this, and pitch vpon *Christ* resolutely, when he goeth so far, as that he resolues to take him, although he haue many pluck-backs, although there be many things that may dissuade him from it, though there be some reluctancie in his mind, some feare whether it be the best way or no, yet if he pitch on *Christ* hee chuseth him rather than the world, though he haue some inclinatio to the world stil, though there be somewhat offensue in his heart, though as I said, there bee some doubts, some feares whether it be the best way or no, yet if faith come so far as to pitch on *Christ*, to chuse him, to take him, this is properly effectuall faith. Indeed, it is farre from perfect faith, but it is effectual faith, and such as shall saue you. Therefore you shall finde this rule among the Schoole-men, (I name them, because they were Papists, and their doctrin of faith is contrary to this) they say, it is not faith except it be a full perswasion; they speake not there of resting on *Christ* that is not the thing, but of the full perswasion of the truth of the thing to be beleueed; yet notwithstanding you shall finde this rule among some of the Schoole-men, *Fides non excludit omnem dubitationem*: faith doth not exclude all doubting, but that doubting that overcommeth, that doubting that

Papists tenent
of doubting.

that casteth the ballance the contrary way : if it bee such a doubting as doth not ouercome, it may stand with true and sound faith. So, I say, if you would know now, what it is to pitch on *Christ*, and so to take him, though there be some reluctancie, some doubt, some feare, you shall know it by this : if a man haue so taken him, that still he is growing, still his faith is preuailing, still his faith is ouercomming those doubts and feares from day to day, hee is better and better resolu'd ; I say, though his faith be not perfect at the first, yet if it be still thus on the growing hand, it is sauing and effectuall faith. Whereas another man, that is not soundly rooted, that is diuided thus, he takes *Christ*, but it is not vpon any good ground, but as the Weather-cocke stands such a way, while the winde blowes that way ; not because the Weather-cocke is fixed, (for when the winde turnes, the Weather-cocke turneth too :) so, such men cleaue to *CHRIST*, not because they haue any good ground, but because they want temptations to a contrary way : let temptations from the World, come ; let there come reasons that they knew not before ; let there come new objects, new allurements, which they knew not of before, they will forsake *CHRIST* againe : but when the heart is fixed ; when there is an Anchor that holds the soule, though the ship wauer ; when there is an Anchor to hold it fast, though it be much tossed to and fro ; though there be much doubting, thou mayest be sure

What doubting it is that faith excludeth.

How to try the truth of doubting.

Simile.

Some men cleaue to *Christ* for want of temptations.

sure it is true and effectuall faith.

True faith not
without
doubtings
and feares
sometimes.

Note.

Simile.

Doubting a
signe of a good
heart.

This point you must marke; when I say it is effectuall, it is no more but when it thus pitcheth on CHRIST, though there be some doubting: It is so farre from being true, that faith must bee without all doubting, that we may boldly say, it is not faith, except it haue much doubting, vnles there bee some feares, vnlesse there bee some troubles within, that resist this faith, and strue against it; otherwise it is no faith: for certainly, there is no man that hath perfect faith, especially at the first, or afterward either, so as to set his heart fully at peace, and then if it be not perfect faith, if there be no doubting, there must be perfect flesh, that is, there is nothing but flesh, and if there be some faith which is imperfect, alway in the beginning there must needs be doubting, because there is some flesh, and some spirit, there is fire and water, and therefore there must needs be struing. Wee may say of doubting, in this case, as wee say of Thistles, they are ill weeds, but the ground is fat and good where they grow: so doubting is a thing that resists faith, it is bad, but it is a signe the heart is good where it is. So that, where there is all peace, where there is no questioning, where the heart is not perplexed and troubled, and complaines not, it is a signe that the strong man possesseth the house wholly, it is a signe there is nothing but flesh there. Therefore marke this point to your comfort, that if there be but so much faith as will produce this worke of taking CHRIST, though there bee some

some doublings mingled with it, yet it is properly effectuall faith, because it doth the thing, though not perfectly. That is the first acception of the word *effectuall*, a thing is said to be effectuall, when it doth the proper function of it, though it doe it not perfectly, and thoroughly, yet, if it doe it, it is said to be effectuall: so faith, if it pitch vpon *Christ*, though not so perfectly as afterwards it may, it is effectuall.

Secondly, a thing is said to be *effectuall*, as it is opposed to that which is vaine and empty, to that which is but a name, a shadow of it, but is not such a thing indeed. So faith is said to be effectuall, when it is true, reall, and substantiall; you know, there be empty clouds, wee see the heavens many times full of clouds, but there is no rayne followes, they are driven away with the windes, they are empty clouds, they are not clouds indeed: so there is a great shew of faith sometimes, that makes a man shew like these clouds, and yet it is vaine and empty, no rayne followes. A counterfeit Piece, although it shew to be good money, yet, when wee finde it counterfeit, when we finde it clipt, we cast it away: so true faith is said to be effectuall, when it is opposed to vaine faith: in *Iam. 2.* the latter end of the Chapter, the Apostle speakes to that purpose, to shew the difference betweene true faith, and dead faith, which is but the name of faith, but is not faith indeed.

Thirdly, a thing is said to be effectuall, when it lyeth not idle and still, but is doing something:

2.
A thing is effectuall, in opposition to that which is vaine and empty.

Simile.

Simile.

Iam. 2. 17, 20, 26.

3.
A thing is said to be effectuall, when it is operative.

Simile.

thing: as a Pylot in a Ship, hee sitteth not still there, if he doe sit still and doe nothing, we may say, he is an vneffectuall Pylot, hee were as good not bee there: so when faith lyes still in the heart, and is not stirred and moued, nor shewes it selfe in the fruits of it, this we say is ineffectuall faith; whereas faith should be in the soule, as the soule is in the body, which is neuer there in vaine, but still it is stirring, and shewing it selfe by motion, by action, by doing somewhat or other. And in this sense *faith* is said to bee *effectuall*, when it is a stirring faith, when it is a liuely and fruitfull faith, that is doing somewhat in the soule of man.

4.
When it goes
thorow with
the worke in
hand.

Last of all, a thing is said to be effectuall, when it goes thorow with the worke that it hath in hand: this differeth from that which I named first, therefore the Greeke word, that is rendred effectualnesse, signifieth perfectnesse, to bring a thing to an end; so that faith is said to be effectuall, that goes thorow with the worke it vnder-takes; that is, when it sanctifieth the heart throughour, in respect of parts, and throughout in regard of time, when it brings a man to the end of his saluation, when it carries a man thorow all impediments, when it leapes ouer all difficulties; so that a growing, preuailing, overcoming faith, that is said to bee an effectuall faith, such a faith as leaues not the worke halfe done; such a faith as leaues not the building in the beginning, in the rudiments, but sets it vp, and puts the rooffe vpon it: such a faith, which, though

though it may sinke, as a Corke, for a time, yet it riseth againe: such a faith as ouercomes, and perfects the worke of our saluation; in this sense faith must bee effectuall, and this differs from the other three: so that in these foure senses faith is said to bee effectuall. And this is the first thing.

The second thing which we vndertooke, was to shew you wherein the effectualnesse of faith consists. It consists in these foure things: That which we said before to you, when wee shewed you the causes of the ineffectualnesse of faith, will make good way to this.

The first thing wherein the effectualnesse of it is seene, is in being well built; that is, when the preparation is sound, and full, that makes way for it.

The second is, when the vnderstanding is cleare, and a man beleeueth the promise of God, vpon sure and infallible grounds, when he seeth them perspicuously and distinctly.

The third is, when the will takes CHRIST, and takes him out of loue, not out of feare, not out of loue to the aduantage onely by him, not out of mistake.

The fourth is, when it turnes not onely the will, but all the affections; when it turnes the whole man; when it shoots it selfe into life and practice.

First, I say, faith is effectuall, when there is a good way made for it; when the rubbish and false earth is taken away where it should bee built;

2.
Wherein the
effectualnesse
of faith con-
sists, in 4.
things.

1.

2.

3.

4.

1.
When the pre-
paration is
good.

Luk. 9. 62.
opened.

Sound humili-
ation fits men
for Christ.

Instances.

I.

In the *Israelites*.

built; that is, when the humiliation is sound and good; when the preparation is perfect; when it is such, as makes a man fit for the Kingdome of G O D: For I finde that phrase vsed; *He that puts his hand to the plow, and lookes backe, is unfit for the Kingdome of G O D.* As if he had said; There are certaine men which come to the profession of Christianity, as many come to husbandry, which is an hard imployment; some there which do this, and goe back againe. Why? because they are not fit for the Kingdome of G O D; that is, they are not thoroughly prepared for it: that is to say, when a man is not thoroughly humbled to know what sinne is, and what the wrath of G O D is, he is not fit for the Kingdome of G O D: but if hee doe come to C H R I S T; if he doe begin to belecue, he will goe back againe. So a man is properly said not to bee fit for the Kingdome of G O D, till hee bee thoroughly humbled; till hee haue tasted the bitterness of sinne, till hee haue felt what the Diuels yoke is. As it was with the *Israelites*; put the case they had been carried out of *Egypt* before the time that they were, indeed they had not been fit for the Land of *Canaan*, because they would haue been ready to haue turned backe in their hearts into *Egypt*; and though the L O R D laid loades on them; though their yoke were hard; though he caused them to wander vp and downe long; yet all was little enough; still they were lingering after *Egypt*: and if they had been taken out of *Egypt* before the tale of Bricke was required of them,

them, without giuing them straw, before the Taske-masters had dealt hardly with them, what would they haue done? Might it not truly bee said of them, they would not haue been fit for *Canaan*. So in this case, if a man will take *Christ*, it is a laborious worke, as laborious as husbandry, as laborious as putting the hand to the Plow, as taking the yoke. Now before a man haue felt how hard the yoke is that hee hath already, (for there be many that weare the yoke of Satan, and see no hardnesse in it, but goe in a faire course, their consciences are not wounded with the sense of their sinnes, they neuer had afflictions wherein they tasted the wrath of God) alas, such men may come to put their hand to the Plow, but when they come to see what work they haue in hand, they goe backe, they are not fit for the Kingdome of Heauen. *Till a man bee weary, and heavy laden, with the burden of Satan;* till hee see Satans yoke to be intolerable, he will neuer continue vnder the yoke of *CHRIST*: therefore let vs consider whether we be fitted or no: this fitnesse is first required.

So againe, wee may take example from the Prodigall sonne; hee was in his Fathers house, but he would not continue there, when hee was there at the first, & liued as the other sonne did, because he had not been abroad in the World, to find the misery of being away from his Father, he was neuer pinched with affliction, with want of meat; till hee was from his Father, hee neuer knew what it was to be at his Fathers finding,

Many weare
Satans yoke,
and feele it
not heavy.

2.
In the Prodi-
gall.

Men hold not
without sound
humiliation,

Rev. 2. 25.
opened.

Mat. 10. 6.
opened.

ing, till he had his stocke in his owne hand; hee was not fit, and, we see, he continued not there: So, take a man that is brought vp in his Fathers House, as it were, that hath tasted nothing but the sweetnesse of the promises, and all is well with him; he hath drunke in the truth of the Gospell with his education, you shall finde, that this will not vsually hold out: because he hath not found, what misery it is to be out of his Fathers House, therefore he prizeth it not; such an one is not fit to continue, he is vnfit for the Kingdome of G o d. Therefore the first thing that is required to make faith effectuall, wherein the effectualnesse of faith consists, by way of preparation, to make way for it, is, when a man is soundly humbled and prepared, when it is such as will make them continue: you haue a phrase vsed, *Rev. 2. 25. Hold fast till I come that which thou hast already.* As if hee should say, Many haue hold of the Truth, they haue hold of *Christ*, they haue hold of the promises, but they hold them not fast, they hold them a while, but they hold them not fast til I come: *To him that overcometh, &c. and, him that continueth to the end, will I make ruler over the Nations, &c.* So, I say, till a man be thus made fit, he may take hold for a while, but he shal not hold fast till *Christ* come, but hee will let goe his hold, because he is not prepared with humility. This is that which is required in that place I formerly named, *Matth. 10. 6. If there bee any worthy (saith hee) let your peace come vpon them.* That is, if there bee any, when

when you come to preach the Gospell, that are so farre broken and humbled, if there be any that are so farre conuincd of their sinnes that they prize me indeed, so that they hold me, and will not let me goe for any thing, but they are content to let all goe, rather than me, such a man is worthy of me, such a man prizeth and esteemeth me, and your peace shall come vpon him: That is, it shall come effectually vpon him, it shall abide with him, and saue his soule for euer. So, I say, when there is so much humiliation wrought in the heart, when the Spirit so farre convinceth a man of sinne, that he comes thus to prize *Christ*, this is the first thing wherein effectuall faith consists: for though it bee not the very thing wherein beleeuing consists, yet it is that preparation, without which faith can neuer be found sound and effectuall.

Secondly, when this is done, this is not all, when there is such a preparation made, that a man is willing to take *CHRIST* vpon any conditions, yet now, if he shall not be well built, if he see not iust ground to take him, if his vnderstanding shall not see the truth of the promise so clearely, that he can build on it, that he can rest on it, that all the arguments in the World cannot draw him from it againe, his faith will not be effectuall. Therefore the second thing wherein the effectualnesse of faith consists, is to haue it well built in the minde and vnderstanding of a man, when he cleerely seeth the truth of the promise, that hee can build vpon it infallibly. For

II.

When the vnderstanding is cleare.

When a man
is said to be
well built.

1.

When he be-
leeues the
Scriptures in
generall.

2.

The promises
in particular.

Application
of the offer
of Christ.

your better vnderstanding of this, you must know that then a man is said to be well built, to be rooted and grounded in faith, when he hath the first ground right, that so he proceeds from one to another, that it is not a confused superficial knowledge, to assent to the truth, and promises that are deliuered in the Word, but when he hath a sure ground, the first ground, and the next, and so he proceeds along. As, for example, the first thing that a man must doe, is to beleue the Scriptures, to know that they are true and infallible, that they are the sure Word of God, when a man can say, this I know, and this I build vpon. And besides that, then we looke vpon the promises which the Scriptures containe, wherein CHRIST, and forgiuenesse of sins is offered. Now if the first ground faile you, that is the bottomie vpon which the promises stands; therefore haue that sure: when that is sure, you must haue the promises sure; that is, you must consider the promises, and examine them, and see if this be the sense of the Scriptures; if there be so much light in you, as to say, I finde it so, I finde the Scriptures true. I beleue them, I finde these promises in the Scriptures, I finde CHRIST offered to euery creature vnder heauen, I finde that I haue a warrant to take him; when a man, out of himselfe, out of an inward principle, out of his owne proper iudgement seeth this, and is convinced of the truth of this, that the promises are so, and that they belong vnto him, that hee may justly, vpon good ground, appropriate them to

to himselfe; so that when he lookes round about him, and considers all the objections that may be made, yet he can answer all arguments; when he falls downe, and is fully convinced, and perfectly perswaded in his owne minde, when a man thus apprehends the promises, when his vnderstanding is rooted and grounded in the faith; that is the second thing wherein the effectuallnesse of faith consists: And we see that described Ephes. 2. Saith the Apostle there, *You are no longer strangers and forraigners, but Saints, of the household of God, and are built vpon the foundation of the Prophets and Apostles, Iesus Christ being the chiefe corner stone.* Marke, (saith he) you are built vpon the foundation of the *Apostles and Prophets*; that is, you that are Saints, must consider what ground you haue to take that name to your selues: Saith he, you are built vpon the foundation of the *Apostles and Prophets*; that is, you are not built vpon the foundation, vpon the word of a man, you are not built vpon this Doctrine that I teach, meerly because I teach it, but you are built vpon the foundation of the *Prophets, and Apostles*: that is, you see the *Prophets and Apostles* deliuer this Doctrine. I, but one may seeke a further ground than that: What foundation haue the *Prophets and Apostles*? Saith he, **CHRIST** is the chiefe corner stone on which they are built. So that when you haue this tract of consequence; I see the promise is sure: Why? Because it is built vpon the foundation the *Apostles & Prophets*, they haue affirmed it.

Eph. 2. 19, 20.
opened.

To be built vpon
the foundation
of the *Apostles* and
Prophets,
what.

Note.

Ioh. 4. 44.

Particular
knowledge.

1 Ioh. 1. 19.

But how shall I know that they are sure? Because **CHRIST** himselfe hath spoken by them, hee is the chiefe corner stone, when faith is thus grounded, then wee are truly said to be built, and rooted, and grounded in faith. Therefore, as the *Samaritans* said, *Ioh. 4. 44. we beleue, not because thou toldst vs, not for thy words, but wee haue heard him our selues, and wee know that hee is the Messias, and Sauour of the world.* Now, if those *Samaritans* had onely beleueed because the Woman brought that relation, their faith might haue fayled them, but when they heard **CHRIST** themselues, when they saw him with their owne eyes, when they could say, in good earnest, out of their owne knowledge; we know, that this is *Christ* the Sauour of the World, that is such a faith as will hold out. So, when a man doth onely take a perswasion out of the generall preaching of the Word, without a certaine ground, it proues ineffectuall faith; but when men beleue, because themselues haue seene, and out of that knowledge can say, they know *Christ* to bee the *Messias*; when they know **CHRIST** to bee theirs; when they know **CHRIST** to bee the Sauour of the World; and so, by consequence, of them which are a part of the World; then they may bee truly said to bee built, to bee rooted and grounded in faith. This is that, that Saint *Iohn* saith, *1 Ioh. 1. 19. wee know that wee are of G O D, and that all the world lyeth in wickednesse. Wee know that wee are of G O D; that is, it is not a thing that wee are vncertainely perswaded*

swaded of, but it is a thing that wee know as certainly, as any man knowes a thing that is before his eyes; as a man knowes a thing of which hee doubts not: wee know, that although all the World bee against vs; though all the World runne another way; though all the World condemne vs for vaine men, idle men, for trusting in CHRIST crucified; yet wee know that wee are of GOD, and that all the World lyeth in wickednesse. I say, when a man holds out thus; when he is put to the triall; when a man knowes in his owne knowledge, that it is so, as *Peter* saith to CHRIST, *Ioh. 6. 68.* many had taken CHRIST, that went away againe. Saith *Christ* to his Disciples, *will you also goe away?* Marke the answer that *Peter* giues: No, saith he; *whither should we go? Thou hast the words of eternall life. I know and beleue that thou art Christ, the Sonne of the liuing GOD.* As if hee should say; It is impossible that I should goe away, for I know and beleue, that is I know vpon good ground, I haue another manner of ground than they had: If I had no more ground than the rest, I should goe away as well as they; but I know and beleue that thou art CHRIST, the Sonne of the liuing GOD, therefore it is impossible that I should euer forsake thee, although all should forsake thee. This is to bee rooted and grounded in faith, in this second sense, when wee see an infallible ground, a sure Rocke, vpon which our faith is built, and we are willing to aduenture our selues vpon it, to aduenture our goods, our name,

Ioh. 6. 68.
opened.

our life, our liberty, that if a man bee brought to Martyrdome, hee can aduenture himselfe, and put all that hee hath vpon it. This ground will hold out, I say, when the vnderstanding of a man is thus built vpon the Word; when a man is examined every way; when hee is able to answer all arguments, and all objections that may bee brought against it. This is the second thing wherein the effectualnesse of faith consists. I should adde more, but I must deferre them till the afternoone.

FINIS.



OF
EFFECTVALL
FAITH.

The Second Sermon.

I THESS. I. 3.

Remembring your effectuall Faith, &c.



He third thing, wherein the efficacy of faith is seene, is when wee take *Christ*; this is the action of the will; when wee take him in a right manner, when wee take him so as to hold him, when wee take him in such a manner, as that wee are knit and vnited to him. That this is required :

First, I will shew it in the generall: it is a point that wee haue often mentioned hereto-

M 4

fore,

The third thing, wherein the efficacy of faith consists: to take *Christ*.

Heb. 10. 22.
opened.

Vers. 38.

Eph. 3. 17.

fore, but to all that I haue said, I will adde that in *Heb. 10. 22. Let vs draw neere with a true heart, and full assurance of faith.* Mark it, first there must be an assurance of faith, that is in the vnderstanding and minde of a man, and to that must bee added drawing neere, and that is an act of the will: for when wee are assured of the truth of the promises, and haue appropriated them to our selues, then followes the act of the will; therefore in vers. 38. of that Chap. it is said, *The iust shall liue by faith: but if any man draw backe, my soule shall haue no pleasure in him.* That Antithesis, that opposition, that is made in that withdrawing of a mans selfe from GOD, is opposed to faith, to drawing neere to him, when a man not onely beleeueth the promises, but accepts and receiues them. Now to doe this in a right manner, is that wherein the efficacy of faith doth principally consist. Now what is that? It is to take *Christ*, to draw neere to him in a right manner; and then it is done, when you so take him, that you bring CHRIST into your hearts, to dwell there, as it is expressed *Eph. 3. 17. that Christ may dwell in your hearts by faith.* That is, when there is an vnion made betweene *Christ* and vs, when hee comes into the heart, when hee dwels in vs and we in him; when *Christ* is so brought into our hearts, that hee liues there, and when wee are so vnited to him, that wee liue in him; when he growes in vs as the Vine in the branches; and wee grow in him, as the branches in the Vine: when faith hath

hath done this, then it is an effectuall faith, when it knits and vnites vs to CHRIST, as hee saith, *I will come in, and sup with him*: That is, I will continue with him, I will liue in him, and rule ouer him.

Reu 3. 20.

Now when *Christ* is in the heart, hee is not there to no purpose; but as *Paul* saith, *I liue in Christ, and hee in mee*. I say, when our taking of CHRIST shall proceed so far, as to make this vnion betwixt vs, therein this efficacie lyeth, when the heart is knit to him, as the soule of *Ionathan* was to *Dauid*, and when CHRIST shall be knit to vs againe, that wee shall bee content to leaue Father and Mother, and to become one spirit with him, as it is, *Eph. 5. 23*. It is a similitude expressing the vnion betwixt *Christ* and the Church: *A man shall forsake Father and Mother, and shall cleaue to his wife*. The Word in the Original, *καὶ ἑαυτὸν* signifieth to glew: if there bee any conjunction that is neerer than other, it is signified in that word: there is not a word in all the Greek Language, that signifieth a neerer conjunction, than the word there vsed for cleauing, or glewing. When a man shall forsake all, euen Father and Mother, the dearest things in the world, and shall cleaue to *Christ*, (it is a repetition of what is said *Gen. 2. 24*, concerning *Adam* and *Eue*,) when faith hath done this worke, it is an effectuall faith.

What taking
of *Christ* is ef-
fectuall.

Eph. 5. 23.
opened.

Gen. 2. 24.

But yet adde this againe, a man may take *Christ*, and seeme to draw neere to him, when it may bee, it is done out of feare, it may be out
of

We must draw
neere out of
loue to *Christ*.

1 Tim. 1. 5.

The fourth
thing wherein
the efficacy of
faith consists.

The turning
of the whole
soule.

Gal. 5.

of loue to his, and not out of loue to him, it may be done out of mis-information, and mistake; but when wee draw neere to *G o d*, and doe it out of loue, (put these two together) that wee so take *Christ*, as that there is an vnion made betweene vs and him, and when it is done out of loue; as that condition is put in 1 Tim. 1. 5. *The end of the Commandement is loue out of a pure heart, and a good conscience, and faith vnfeigned.* As if hee should say, There is a double kinde of faith, a false faith, and a faith that is not hypocritically, that is the word vsed in the Originall. Now, faith hee, the end of the Commandement is loue, &c. That is, all that *G o d* looks for is such a loue as comes from a faith that is vnfeigned, that is not counterfeited. Herein is faith seene not to bee counterfeited, if it beget ioue, and out of that loue wee cleaue to *Christ*. So that this is the third thing that makes faith effectuell.

Fourthly, faith is then said to bee effectuell, when it hath not onely done all this, when there is not onely a good preparation made for it, when it is well built in the vnderstanding, and when the will hath thus taken *Christ*, but there must bee a further act, and that is the turning of the whole soule, and a seconding of it in our whole liues and practice, a seconding of it in our executions, and doing the things that *Christ* commands, as in Gal. 5. *In Christ Iesus neither circumcision auaileth any thing, nor uncircumcision, but faith that worketh by loue.* Such a faith as workes, that that is effectuell faith. As if hee should haue said,

Of Effectuall Faith.

43

said, Many will be ready to beleeue in *Christ*, but will doe nothing for him, they will not worke. (Now working is in doing, or in suffering: for in suffering there is a worke as well as in doing, onely it is a worke with more difficulty, a worke with more inpediments.) Againe, if they will do any thing for *Christ*, it is not out of loue, but for other respects: perhaps out of some flash or good mood, or some other respects; but to doe it as being rooted and grounded in loue, if faith haue this worke, it is effectuall faith; and therefore when faith hath once taken *Christ*, it must shoot it selfe into all the affections: for when they are all set on worke, endeavour will follow. If the will be so set on worke indeed, the rest will follow after it. *Loue* will follow, *Desire* after *Christ* will follow, *Feare* to offend him will follow, *Repentance* and turning from Satan will follow, bringing forth *fruits* worthy amendment of life, and *obedience*, &c. will follow. Therefore you shall finde, that the promises are made promiscuously, sometimes to one thing, sometime to another: sometimes, he that *repenteth* shall be saued: sometimes, he that *beleeueth* shall be saued: sometimes, he that *obeyeth* shall be saued: you shall finde them promiscuously; because that when faith is effectuall, it hath all these with it, it purifieth the heart, and bringeth forth fruit worthy amendment of life. Therefore this must be added, to shew the efficacy of faith; and, if this be wanting, faith is not effectuall; not that it can be disioyned from the other, but,

Working in
doing and
suffering.

Why the pro-
mises are
made promiscu-
ously.

God tryeth
mens graces.

Ioh. 12. 42.

but, that it is that wherein it consisteth with the rest.

And therefore it is *G O D*'s vsuall manner, when men seeme to take *Christ* and to beleue in him, hee puts them to the triall, to see what they will doe, whether their faith will worke or no. Thus he did with *Abraham*, when he would proue him; he was a faithfull man before, *G O D* had experience of him before, but yet he would proue *Abraham* by offering his sonne, and when he saw he did it, he concluded that he had faith: indeed it was a strong faith, for it indured the tryall. I say, *G O D* will put men to it. So likewise those in *Ioh. 12. 42.* *Many of the chiefe Rulers beleued in him, but they durst not confesse him, for feare of the Iewes, lest they should bee cast out of the Synagogue.* There was a faith in them, a taking of *Christ*, but when it came to the tryall, it held not out, they durst not confesse him, because they feared to be cast out of the Synagogue: that is, when they came to suffer a little for *Christ*'s sake, when they came to such an action as confessing his Name, when they came to endure but such a thing as to bee cast out of the Synagogue, they forsooke him, which shewed that their beleefe was ineffectuall. So that, let a man seeme to haue all the other three, yet when the praise of men shall come in competition with any command of *G O D*, when *God* shall put him to doe any thing, to part with any thing that is deare to him, as he did *Abraham*, if his faith worke not, if his faith hold not out in the tryall, but start a-
side,

side, like a broken Bow, it is not effectuall faith. So you see the things wherein the efficacy of faith consisteth.

First, in the soundnesse of the preparation.

Secondly, when the minde apprehends the promises, and sees good ground to pitch vpon them.

Thirdly, when the will so takes *Christ*, as to bring *Christ* into the heart, (so that *Christ* liues in vs) and that out of loue.

And fourthly, when faith worketh, and that in the time of tryall, when *God* shall put vs to it. Ifay, when you find these foure things, you may conclude that your faith is effectuall.

The last thing I propounded, is to shew how this is wrought, how our faith is made effectuall. It is made effectuall by the Spirit of *G o d*, it is not in our owne power, wee are not able to belecue, nay, we are so farre from it, that we strue against it, the spirit in vs resists it, so that, if *G o d* himselfe put not his hand to the worke, no man is able to belecue.

You may thinke, when you see such generall propositions as these, that *Christ* is offered to euery creature vnder heauen, and that whosoever beleueueth shall be saued, you may thinke, I say, that it is easie to bring this home in particular, to say, Surely this pardon belongs to me. My Brethren, it is another thing for a man indeed to belecue, for him to take *CHRIST* so, as to deny himselfe for him, to take him so, as to mortifie his lusts, so, as to take vp his crosse, so, as to obey *Christ*, to follow him

3.
How effect-
all faith is
wrought.

It is not in
mans power
to belecue.

him in all things, this is a thing that no man is able to doe, vnlesse *G o d* enable him to it, with his almighty power. For the heart of euery man, by nature, is so shut vp against *C H R I S T*, that it will giue no entrance to him, he may stand and knocke long enough; vnlesse *God* himselfe shake off the bolts, and open the gates, and break open these *eueralasting doores*, that the *King of Glory* may come in, wee will not admit him, but keepe him out.

Euery man naturally hath an hard heart that cannot repent, that cannot turne from sinne, hee will be content perhaps to take *C H R I S T* for a Sauour, but to take him so as to obey him, and feare him, so as to loue him : this no man will doe, or can doe, vnlesse the Holy Ghost enable him.

But you will aske, How doth the *Holy Ghost* doe it ?

sest.

Answe.
ow the Holy
host wor-
eth faith: by
hree things.

I.

Putting an
efficacy in the
Law.

A man cannot
see his sins to
purpose with-
out the spirit
of bondage.

The *Holy Ghost* doth it by these three acts :
First, by putting an efficacie into the Law, and making that powerfull, to worke on the heart, to make a man poore in spirit, that so he may be fit to receiue the Gospell. For the Law, though it be fit to humble a man, yet it is no worker of sanctification. If a man were able to doe any thing, he were able to see the righteousness the Law requires, and how far hee is from it, and to discern the curse vpon the not doing of it, and yet this hee is not able to doe, without the *spirit of bondage*: the spirit of bondage must make the Law effectuall, as well as the *spirit of Adoption*

Adoption doth the Gospel. That is, except the LORD himselfe presse the Law on our hearts, so as to cause it to make sinne appeare to vs, we, that are the Ministers of God, may discouer your sinnes, wee may shew you the rectitude required in the Law, wee may shew you the danger, yet all will bee to no purpose, vnlesse God awaken you: if hee wil set sinne vpon the conscience to worry a man, to plucke him downe, when God shall charge sinne on him, that hee shall feele the weight and burthen of it, when he shall sharpen sinne, and cause it to vse its sting, this makes a man fit to receiue Christ: otherwise, if the *sonnes of Thunder* should speake to men, if wee should come in the spirit and power of *Eliab*, nay, if God himselfe should thunder from heauen, all would not moue the heart of a man, all would not awaken him to see his sinnes; till God himselfe shake the heart.

To conuert the *Gauler* in *Acts 16*, the foundation of the Prison was shaken; which was a resemblance of the shaking of his heart: we may as well shake the Earth, as strike the heart of a sinner without the worke of God. For, though the Law bee a sword, yet vnlesse God take that sword into his hand, and strike therewithall himselfe, it shall not bee able to wound a sinner. Therefore the first worke of the *Holy Ghost* is to awaken a sinner; to set sinne vpon him, that hee may be fit to receiue CHRIST.

Secondly, when this is done, that the heart is thus prepared by the Spirit, then the *Holy Ghost* shewes

Act. 16.

2.
By shewing
the excellency
and the riches
of Christ.

Eph. 1. 18, 19.
opened.

shewes vs what wee haue by *Christ*, he shewes the vnsearchable riches of *CHRIST*, what is the hope of our calling, and the glorious inheritance prepared for the Saints, and what is the exceeding greatnesse of his power in them that beleue. I say, we need the Spirit to shew these things.

Object.

But, you will say, a man may see these things without the helpe of the Spirit.

Ans.

No man can see the riches of *Christ*, as to be affected with them, without the helpe of the Spirit.

It is true, in some manner you may, but not in such a manner as shall affect you. For there is a manner of seeing proper onely to the Saints, and that is the proper worke of the Spirit in them, when wee shall so see them, as to bee affected with them. Otherwise, you may reade the Scriptures a thousand times ouer, you may vnderstand them, yet you shall not bee affected with them till the *Holy Ghost* shew them vnto you. This is the secret of *GOD*, that hee reuealeth to those whom hee meaneth to saue, that is, when hee presents these spirituall things prepared for vs in *Christ*, in such a manner, as that wee shall loue them, and embrace them; when wee shall not only see the truth of them, but the goodnesse of them; when *GOD* shall not only shew vs the aduantages wee haue by *Christ*, but the excellency of *Christ*, so that wee shall bee in loue with his person, as well as to be ready to receiue the priuiledges with him.

1 Cor. 2. 12.
opened.

Now this is done by the Spirit, 1 Cor. 2. 12. *wee haue receiued the Spirit of GOD, by which wee know the things that are giuen vs of GOD, and they are reuealed to vs by the Spirit.* They are two

two or three times repeated in that Chapter; as if hee should haue said, If you saw them no more than other men doe, than naturall men doe, you would be no more affected with them, than they are: but when you haue the Spirit of GOD to shew you the things that are giuen you of GOD, that is the thing that workes vpon you, and affects you. And so in *Ioh. 14. 21.* saith CHRIST, *I will come to him, and shew my selfe to him:* When *Christ* sheweth himselfe to a man, it is another thing then when the Ministers shal shew him, or the Scriptures nakedly read doe shew him: for when *Christ* shal shew himself by his Spirit, that shewing draweth a mans heart to long after him, otherwise we may preach long enough, and shew you that these spirituall things, these priuiledges are prepared for you in *Christ*, but it is the Holy Ghost that must write them in your hearts; wee can but write them in your heads: Therefore the LORD taketh that as peculiar to himselfe: *I will write my Law in your hearts:* That is, I will make you affected with the things that I shew you, and this is the teaching of GOD. There is a teaching by men, and a teaching by GOD; that is, when GOD shall enable a man to see things in good earnest; otherwise it will be but as a man that sees a thing, when his minde is vpon another matter: so, wee shall see, and not see: but when the Holy Ghost shall shew you these things, you shall see indeed; till then you may heare oft enough of these things, but your hearts will bee minding other matters;

N

some

Ioh. 14. 21.
opened.

Ier. 31. 33.
opened.

Teaching of
God, what.

some about their profits, and some their pleasures, &c. but when the Holy Ghost shall shew you these things; that is, when he presents them to vs, that draweth the heart from minding other things, to seeke after CHRIST, to long after him, and not to content your selues, till you bee vnited to him.

3.
By assuring vs
that these
things are
ours.

This also must
be wrought
by the Spirit.

The testimony
of the Spirit
wrought two
waies.

I.
By clearing
the promises.

But, besides this, there is a third act of the Holy Ghost, by which hee workes it, and maketh this faith effectuall, and that is the testimony that the Spirit giues to our spirits, telling vs, that these things are ours: when the heart is prepared by the Law, and when these things are so shewed vnto vs, that wee prize them, and long after them, yet there must bee a third thing, that is, to take them to our selues, to beleue that they be ours; and there needeth a worke of the Spirit for this too: for, though the promises bee neuer so cleare, yet, hauing nothing but the promises, you will finde that you will neuer be able to apply them to your selues: but when the Holy Ghost shall say, *Christ is thine*, and these things belong to thee, and GOD is thy Father: when the Spirit shall beare witnesse with our spirits, by an immediate worke of his owne, then wee shall beleue. This is necessarily required, and without this wee shall not beleue. It is true, the holiest man doth it two waies:

One is by clearing of the promises, shining into our hearts, by such a light as makes vs able to discern them, and to beleue them, and to assent to them.

But

But besides that, he doth it by an immediate voyce, by which he speaketh immediately to our spirits, that we can say, as they said, *Ioh. 16. Now thou speakest plainly, and speakest no parable, we understand thee fully*: so, till the *Holy Ghost* speake to vs, we are in a Cloud, *G o d* is hid from vs, we cannot see him clearely; but when wee haue this Spirit of Adoption, to giue vs this witnesse, then we beleue plainly indeed. Therefore in *Isai. 57. 19.* saith the *L o r d*, *I create the fruit of the lips, Peace, &c.* That is, the Ministers may speake peace to you, but vnlesse I goe and ioyn with the Minister, except I adde a power of mine owne; that is, such an almighty power as I vsed in the Creation, it shall neuer bring peace to you. I create the fruit of the lips; that is, the words of the Minister to be peace, otherwise they would bee ineffectuall. The refore, I say, there must be a worke of the Spirit to perswade a man in such a case. And you shall finde by experience, let a Minister come to them that are in despaire, they will not apprehend the promises, though wee vse neuer so cleare reasons, though we argue with them neuer so long, and neuer so strongly, we shall finde, that all will do nothing, it will bee but labour spent in vaine, till *G o d* himselfe open the Clouds, till he will smile on a man, and send his Spirit into the heart, to giue a secret witnesse to him, till there bee a worke of his owne ioyning with the promises, we find by experience, that our labour is lost.

It is true, we ought to doe this, and every man

I.
By an immediate voice.
Ioh. 16. 19.

Isa. 57. 19.
opened.

All arguments
without the
Spirit preuaile
not.

is bound to looke to the word: for *faith commeth by hearing*; and to hearken to the Ministry; for it is *Gods ordinance* to breed faith in the heart, but yet till there be a worke of the Spirit, a man shall neuer be so perswaded, as to haue any sure and sound comfort by it.

Now all this is done by the Spirit; it is the wonderfull worke of *God*: for when *CHRIST* is propounded to men, when hee is offered, (as wee haue often offered him to you, wee haue shewed you what accessse you haue to him, that no man is excluded: that hee is offered to euery creature vnder heauen, we haue shewed you the generality of the promise, that it takes in all, that you are contained vnder it, that you may apply it to your selues; I say, when all this is done) yet when a man comes to performe this, to apply it to himselfe, he is no more able to doe it, than a dead man is able to stirre himselfe. Therefore the same power that raised *CHRIST* from the dead, is required to worke faith in our hearts, as it is in *Ephes. I. 19. According to his mighty power which he wrought in Christ, when hee raised him from the dead.* So that it is as great a worke, to moue a mans heart to *CHRIST*, as to put life into a dead man; wee are as vnapt and backward to it, as a dead man is to receiue life. For what else is the reason, that when we preach *CHRIST* to you, when he is offered to you, that there be so few that are affected with him, that there be so few that take him? doth it not shew that you are dead? yea, so dead, that vnlesse *God* call

Eph. I. 19.
opened.

As great a
work to moue
the heart to
take *Christ*, as
to raise the
dead.

call you, and that there be a mighty worke of the Spirit, the hearts of men will neuer answer vnto vs. Therefore that is required as a condition in all them who will come, *Act. 2. So many as the Lord our God shall call:* That is, when wee preach, except there be a secret voyce of the Spirit of **CHRIST** speaking to your hearts, as we doe to your eares, and saying; *Come and take Christ*, no man will come. Wee see, *Christ* said to his Apostles, *Follow mee*, and presently they followed him; (for it was not the outward voyce that did it, there was a secret voyce within) so when **GOD** shall call men to take **CHRIST**, then they doe it, but not before. That word that is vsed, *Luk. 14. 23. Goe and COMPELL them to come in, that my House may bee full*, it intimates a great backwardnesse in vs. When men are compelled, it shewes, that not onely the arguments are strong and forcible, but that there is a great backwardnesse in men, that they must (as it were) bee constrained, that they must be put on it by force, and against there will; such is the vnaptnesse that is in men.

So, saith *Christ*, *no man comes to mee, except the father draw him.* That phrase of the Holy Ghost shewes, that there is an extreme backwardnesse, that, if they be not forced to come (as it were) they will not doe it: not but that when a man is once wrought vpon by the Holy Ghost, he commeth of himselfe; but that phrase is vsed onely to shew that backwardnesse that

Act. 2. 39.

Luk. 14. 23.
opened.

That men are
compelled to
come in, what
it implies,

What is imply-
ed by drawing:
Ioh. 6. 44.
opened.

How the Holy
Ghost draw-
eth.

Cant. 1. 4.

Eph. 1. 18.

is in man by nature. For, when the Holy Ghost hath wrought vpon the will, and hath turned that, then a man commeth vpon his owne legs, and is moued from an inward principle of his owne; therefore men are so drawne, that withall, *they runne after him*, as it is, *Cant. 1.* but it shewes this thing, for which I haue vsed it, that there is a wondrous backwardnesse in all of vs by nature, and that this must be done by a great worke of the Spirit.

Therefore the Apostle *Paul*, in *Eph. 1.* in all the former part of the Chapter, to the 18. Verse, hauing declared the great Mysterie of saluation, he takes himself vp on the sudden, and begins to think with himselfe though I shew you all this, it is to no purpose, if *God* send not the Spirit of reuelation, &c. Therefore he lifts vp his heart to *God*, beseeching him to *giue them the Spirit of reuelation, to open the eyes of their understanding, that they might see the hope of their Calling, & the riches of their inheritance with the Saints.* So should Ministers learne to doe, to pray for the people, that *God* would infuse and send his Spirit into their hearts, that they may be able to perceiue these things effectually, with a right apprehension to see the secrets of *God* in them, you also should goe to *God*, and beseech him to helpe you with his Spirit, that so you may be able to apprehend these things, and that they may be powerfull, to work the same thing, for which we deliuer them to you? and so we haue shewed you these three things? First, what effectuall faith is: namely,

in.

in shewing you why it is called effectuall faith.

Secondly, wherein the efficacy of faith consists : and thirdly, how it is wrought.

Now, last of all, we are to shew you the reason, why *God* accepts no faith, but that which is effectuall.

And there is good reason why no faith should be accepted of *G O D*, but that which is effectuall.

First, because otherwise it is not faith at all, if it be not effectuall ; and if it be not faith, it is no wonder that he doth not accept of it. I say, it is no more faith, than a dead man is said to be a man : you giue the name of a man to him, yet he is not a man ; no more is faith that is not effectuall, any faith ; it hath only the name of faith, and there is no more in it : but as dead Drugs, which haue no efficacie in them, or as dead Plants, or dead Wine, which is turned to Vinegar, it ceaseth to be Wine, it is no longer Wine, but Vinegar ; so it may be said of ineffectuall faith, it is not faith, it hath the name and the shadow of faith onely, and therefore *God* accepts it not.

Againe, *G o d* will saue none, vnlesse they be reconciled to him, and be such as loue him, for that condition is euery where put in. *All things shall worke together for good to them that loue him :* and hee hath prepared a Crowne for them that loue him. Now, if faith be not effectuall, there will be no loue ; and if loue be necessarily required, *God* cannot accept that faith that is ineffectuall.

4.

Why *God* will accept no faith but that which is effectuall.

1.

Because else it is not faith, because it is dead.

Similes.

2.

Because such faith hath no loue.
Rom. 8. 28.

3.
Because the
Diuels haue
such a faith.

Againe, if God should accept of a faith that is ineffectuall, the Diuels haue such a faith, by which they apprehend the Word, and a faith that brings forth effects: for they feare and tremble; but this is not the faith that purifieth the heart, it is not an effectuall, it is not a purging, lively faith.

4.
Because it
workes no
mortification.

Againe, *Christ* receiues none but them that deny themselves, and are willing to *take vp their crosse, and to follow him*, that mortifie the deeds of the body by the Spirit. Now an ineffectuall faith doth none of these, and therefore that faith that saueth, must be a working faith, or else these things should not be necessarily required.

5.
Because else
Christ should
lose the end of
his coming
into the world.

Againe, it was *Christ*s end in coming into the world, *that he might destroy the workes of the Diuell*, and for this end hath the grace of God appeared, *that men should deny ungodlinesse and worldly lusts*: and for this end did he giue himselfe, *to purifie to himselfe a people zealous of good workes*. He comes to be a King, as well as a Saviour, to rule among his people, to haue men obey him, which could not be, if faith were not effectuall, if it did not purifie the heart, and enable men to deny all worldly lusts, *and to liue soberly, righteously, and godly in this present world*.

6.
Good workes
are the way to
saluation.
Eph. 2. 10.

And last of all, good workes are required of necessity, as the way to saluation; Eph. 2. 10. *We are Gods workmanship, created in Iesus Christ unto good workes, which hee hath ordained that we should walke in them*. Good workes are required of necessity, God iudgeth vs according to our works, Rom.

Rom. 2. 6.

2. and

and at the last day, the reward is pronounced, according to that which men haue done : *when I was in prison, you visited me; when I was naked, you clothed me, &c.* And if they be required of necessity, then it is not a dead, linelesse, workles faith, but a powerfull, energeticall faith, a faith that is stirring & actiue, a faith that is effectuall, which God requires, without which we cannot be saued: Wee come now to make some Vse of what hath been said.

First, If God accept no faith, but that which is effectual, it should teach vs not to be deceived in a matter of so great moment; It should teach vs to looke to our faith; to consider whether it be a right faith or no. If a man haue Euidences, vpon which his lands, and whole estate dependeth, if one should come, and tell him that they were false Euidences, it would affect him, he would, at the least be ready to looke, and to examin them, and yet these are matters of lesse moment.

If one be told that his Corne is blasted, that all the Trees in his Orchard are dead, that all his money is counterfeit, a man would looke euen to these things; a man would haue that which hee hath to bee sound, and not counterfeit: and shal not we then looke to the faith that we haue, vpon which the saluation of our sonles depends? seeing God accepteth none vnlesse it be sound, and seeing there is so much counterfeit faith in the world. It should teach vs to looke about vs, and consider what our faith is: For, as *James* faith, faith without workes cannot saue vs.

what

Mat. 26. 35, 39.

Use 1.

To try our faith, whether it be sound.

Simile:

Iam. 2. 14.

what anaieth it my Brethren, if a man say he hath faith, and hath not workes, can his faith saue him? So I say to euery man, in such a case, thou that thinkest thou hast faith, if there be not workes too, if it bee not effectuall, if it bee not a liuely faith, will such a faith saue thee? If a man should come and say to one that brags of the Balsome or Drugges which he hath, (that are dead, and haue lost their efficacie) Will such a Balsome heale thee? If a man haue a gilded Target, made of paper, a man may say to him, Will that Target defend thee? And so I say, when a man hath a counterfeite faith, Will such a faith as this saue thee? If will not saue you; you may please your selues in it, as a man is pleased with a false dreame, but, when you are awaked, you will finde that you are deceiued. Learne therefore to consider of your faith, to see if it bee effectuall.

Exod. 34. 6, 7.

When the Lord proclaimed himselfe to bee a mercifull God, forgiving iniquity, transgression, and sinne; yet it is added, he will not hold the wicked innocent. So, when we haue said so much of faith, and that faith saueth; yet know, that it must bee a working faith that saueth vs: It must bee such a faith as purifieth the heart, it must be such a faith that may shew it selfe in fruites worthy amendment of life. And therefore Saint Iames taketh so much paines in this case, as you shall finde in his first Chapter, and the beginning of the second; hee layeth downe rules and tels them, that if they keepe the whole Law,
and

and yet faile in one point, they are guilty of the whole.

Now hauing dealt so strictly, some might bee ready to obiekt: G o d is mercifull, and I shall bee saued through *faith*.

It is true, (saith hee) if you haue a right faith, you shall be saued by it; but yet know this, that vnlesse your faith bee such a faith as enableth you to doe what I say, it is a faith that will doe you no good, it will not saue you: for, though faith saue you, yet it must bee such a faith as worketh. And that he proueth by many arguments; (it is a place worth the considering, and fit for this purpose) I say, hee vseth some arguments to proue, that that faith which is not effectuall will saue vs.

As first, Saith he, if a man should say to one, *Be warmed*, or *Be filled*: as this is but vaine liberality, when as yet a man doth nothing; so, for a man to professe that hee beleueth in *Christ*, and yet doth nothing for him, it is a vaine faith.

Secondly, Some man might say, *Thou hast faith, and I haue workes, shew mee thy faith by thy workes*. That is, if a man haue faith, hee will shew it by his workes. As if hee should haue said, If the Sunne bee the greatest light, let it give the greatest splendor; If the Loadstone be of such a vertue, let it shew it, by attracting the Iron to it: So, if thy faith be effectuall, shew it by thy workes: that is, if thy faith be a true faith, it must be a working faith, or else it is nothing, G o d will not accept it.

Thirdly,

Obiect.

Ans.

Five arguments of Saint James against worklesse faith

1.
It is vaine

2.
True faith is working.

Note.

3.
The Diuels
haue such a
faith.

4.
None were e-
uer justified
without works.

5.
It is a dead
faith.

Thirdly, vnlesse it bee a working faith, an effectuall faith, the Diuels haue the same: *Thou beleeuest that there is one God; the Diuels doe the same, and tremble.*

Fourthly, If any man could bee iustified by faith without workes, *Abraham* might haue been so iustified; but *Abraham* was iustified by his workes; that is, by such a faith as had workes ioyned with it. And not *Abraham* onely, but *Rahab* (that is another example: for it might bee objected, *Abraham* indeed beleeued, and was justified by workes, but *Rahab* had no workes, she was a wicked woman, and therefore was justified by faith:

To this therefore he answereth, that) she had workes, or else shee could not haue been saued, vnlesse shee had such a worke as that in sending away the Messengers, her faith could not haue justified her. Indeed, that was a great worke; for she aduentured her life in it.

And lastly, faith hee, *as the body, without the soule, is a dead body*, a stinking carrion, there is no preciousnesse, nor no excellency in it; *so faith without workes is dead.* Therefore looke to your faith; doe not thinke that a faith that meereley taketh *CHRIST*, and beleeueth in him, that it is a faith that shall iustifie you. Let all these arguments perswade you, that if it be not a working faith, it shall doe you no good. Therefore let this bee the first Vse, to consider your faith, whether it bee effectuall or no, by the working of it.

The

The second Vse that we may make of it, is this: Hence we should learne to iudge of our estates and conditions, by the efficacy of our faith: for, if no faith bee received, but that which is effectuall, then it behooves vs to looke to the working of our faith.

Againe, if *God* accept no faith but that which is effectuall, hence we may learne also not to believe all that say they have faith, nor to believe all those that say they have none. As for those that say they have no faith, yet, if we see the fruits of faith in them, that they have those things that faith brings forth: If you see a man that complaineth, hee beleeveth not; yet if hee loue the Saints; if he endeavour to keepe *Gods* Commandements; if he continue not in any knowne sinne; if hee doe not dare to omit holy duties, nor to slight them; certainly, this man hath faith: for wee finde the effects of it there: although hee have lost one act of his faith, which is the comfortable assurance of a good estate; yet if the first act, by which hee resteth vpon *Christ*, and by which he taketh *Christ* to himselfe, bee there, wee may conclude there is faith. When wee see smoke, and feele heat, wee say, there is fire, though wee see no flame: so, when wee see these fruits in a man, wee may boldly say, hee hath faith, though he hath not such a reflect act, as to know in himselfe that hee hath it, and so to have a comfortable assurance of his condition.

On the other side; if a man saith, hee knoweth

Vse 2.

To iudge our conditions by the efficacy of our faith.

Not to believe all that say they have faith, nor all that say they have none.

Act of faith double.

Simile.

A man may have faith, though he want feeling. Of those that say they have faith, but have not.

eth and is perswaded, that his sinnes are forgiven, his conscience is at rest, and yet for all this, wee finde no workes, I say, this man hath not faith: for there wants the efficacy of it: So that as the two sonnes in the Gospell, one said hee would goe into the Vineyard, and did not; the other said, he would not goe, yet afterwards he repented, and went: so it is with these two; the one saith, hee hath no faith, and yet for all that, we see, hee doth the things that faith requireth, we see the efficacy of faith in him. Againe, the other saith, he hath faith, and yet doth not bring forth the fruits of faith, he doth not shew the efficacy of faith in his life; the one shall be justified, the other shall bee condemned.

Simile.

As when wee take two Drugges, or two Pearles, &c. the one hath lost his colour, seemeth withered and dead, so that to the outward view, it hath lost all, yet it hath its efficacy still, that such a thing should haue; the other lookes very faire, and hath a right colour and smell, but it hath no efficacy in it; wee say, one is a liuely Drug, and a good one, and the other a counterfeite: so, when one man complaines, that he hath no grace, that hee is an hypocrite, and yet hee brings forth fruit worthy amendment of life, and we see the working of his faith; I say, this is true faith: On the other side, he that makes a shew of faith, and yet wants the efficacy of it, hee hath no faith. Wee should learne thus to iudge, when men professe they haue faith, and we finde it not by their workes. It should teach
both

both ciuill men and hypocrites to know their estates: for it discouereth both. For when the ciuill man commeth, and seeth that hee doth much of the second Table, and little of the first, and the hypocrite againe, doth much of the first, and little of the second; let them consider that faith enableth a man to *haue respect to all Gods Commandements*: it workes a generall change. And as this is true, for the substance, so it is also for degrees: for, if God accepts onely effectuall faith, then so much efficacie, and so much working as you finde in any man, so much faith there is. If there be no workes, there is no faith; if the workes be few, the faith is a languishing faith; if the workes be many, the faith is great and strong. That is the second Use wee should make, to learne to iudge aright of our selues and others.

Psal. 119. 7.

Thirdly, if it be only an effectuall faith, which God accepteth, then this iustifieth our Doctrine against the Papists, that say, we teach that onely faith iustifieth, and require no good workes. I say, we teach, that not a naked, but an effectuall faith doth it. So that all the difference betweene them and vs, is this, we agree both in this, that workes are necessarily required to saluation, *that no man shall see God without them, without purenesse of heart, and integrity of life.* We say, Except men mortifie the deeds of the body by the Spirit, they shall dye; and there is no condemnation to them that walke not after the flesh, but after the Spirit: That is, there is a necessity put vpon men to walke

Use 3.
To iustifie the
Doctrine of
good workes
against the Pa-
pists slanders.

Difference between
Papists in the
Doctrine of
Justification.

Object.

Answer.
Justification
double.

Rom. 4.

Note.

Simile.

walke after the Spirit, in this we agree: but here is the difference: They say that faith and works both are required to justify; wee say, that nothing is required but faith, and that workes follow faith: we say, faith indeed is working, and produceth such effects; so that, whereas they say faith, and workes; we say faith onely, but it must be an effectuall faith, a working faith.

If they object that place of *James*, wee are not justified by faith, but by workes.

I answer, that there is a double justification, there is a justification of the person; so was *Abraham* justified by faith, as *Paul* expresseth it, *Rom. 4.* But then there is a second justification, a justification of the faith that *Abraham* had, hee justified his faith by his workes, he shewed that he had not a dead faith, a livelesse faith, a faith without workes, but that he had a lively effectuall faith: for he added workes to his faith, his workes wrought together with his faith. So that, if the question be, Whether *Abraham* was an hypocrite? his workes justified him that he was none. If the question be, Whether *Abraham* was a sinner? his faith justifieth him, and shewes that he was made righteous through faith. So, there is a justification of the person, and a justification of the faith of the person: as when a man is said to justify such an action, or such a cause, the meaning is not, that he will make that iust which was vniust before, but he will make it appeare to be iust; so *Abraham* was declared to haue a justifying faith, by that power and efficacy

it

it wrought in him, in offering vp his sonne.

Againe, it is objected out of that place, that *by workes faith is made perfect*; therefore it seemes that faith is nothing alone, if workes be not ioy-
ned with it.

I answer, that when it is said that faith is made perfect by workes, the meaning is, that faith is made good by workes; the perfection of faith is declared by workes. As one that professeth that hee hath an Art, and that hee is able to doe this and that; if he doe the worke wherein his Art is shewed, if hee make any artificall worke, by that hee maketh good his Art. Or, as when wee say, these Trees are good, because they haue sappe in them, they are not dead Trees. Now the Tree is made perfect by the fruit; so faith by workes is made perfect. Not that workes put life into faith; the sap must first bee in the Tree, and then it bringeth forth fruit: so there must first bee a life in faith, and then it bringeth forth workes. So that, when wee say that faith is made perfect by workes, the meaning is, that workes declare faith to be right, as the fruit doth declare the Tree to haue sap.

Againe, if it bee objected, (as it is by them) that workes, and loue, &c. are to faith, as the soule is to the body: *for, as the body, without the soule is dead, so faith without workes is dead*: Hence they gather, that faith is as the body, and that loue, and workes are as the soule: therefore faith iustificieth not, but workes.

Object.

Ans.
Faith made
perfect by
workes, what.

Simile.

3. Object.

Ans.

What meant
by these words,
Faith without
works, is dead.

To this I answer; They take the comparison amisse: For the scope of it is this; as a soulelesse body is nothing worth, it is dead, and no man regardeth it; so is a workelesse faith: The meaning is not, that workes are as the soule, and faith as the body; but, as a man, when hee lookes vpon a carkasse, and seeth no life in it, no pulse, no motion, no sense, such a body is nothing worth: so when we see a faith without motion, that hath no pulses, that hath no expression of life in it, such a faith is of no worth.

4. Object.

But, you will say, if wee bee not iustified by workes, to what end are good workes required?

Ans.

Why good
workes are re-
quired, seeing
they iustifie
not.
Rom. 6. 1, 2.

I answer, there is end enough, there are motives enow: Is not loue a ground strong enough to bring forth good workes? When this objection was made to *Paul*, *Rom. 6.* If Grace abound, why may wee not sinne the more; for Grace aboundeth, as sinne aboundeth? hee might easily haue answered; Except you doe good workes, you cannot be saued: but he saith, *How can wee, that are dead to sinne, liue any longer therein?* That is, when a man is once in *Christ*, there will bee such a change wrought in him, that hee shall finde *CHRIST* killing sinne in him, and hee shall be raised againe to newnesse of life, insomuch that he must of necessity doe it; there will be loue in his heart, that will set him a worke, that will constraene him: therefore, saith he, are you not baptized into *Christs* death? That is, when a man is in *CHRIST*, he is dead to sinne, as *CHRIST* dyed for him: so that,

I.

They euident
our right in
Christ.

that, though there be no such motiue, as for a man to get Heauen by his workes; yet, vpon the taking of *Christ*, there is a loue planted in the heart, there is a change wrought in the heart, so that there is an aptnesse in it to doe good workes; so that now a man *delighteth in the Law of GOD concerning his inward man*: hee desires nothing more than to be imployed in it; *it is his meat and drinke to doe the will of GOD*. Is not this enough to moue vs?

Againe, though good workes bee not required for Justification, yet this may bee a motiue: GOD rewards vs, he chastens and afflicteth vs according to our workes: *1 Pet. 1. 15. wee call him Father, that iudgeth euery one according to his workes*: That is, if our workes be good, hee is ready to reward vs; if we faile, hee is ready to chastise vs, as a Father doth his children: therefore let vs *pass the time of our dwelling here with feare*. So that the Saints, after they are in the state of grace, they may contract a kinde of guiltinesse vnto them, so that they may make their Father angry, they may feelee many effects of his displeasure, though they shall not lose his fauour for euer: and the more our good workes are, the greater is our reward.

Againe, we require good workes of necessity as well as the Papiſts: wee say, you must haue good workes, or else you cannot bee saued; so that, except you haue repented, except you haue loue as well as faith, except there be a change of heart, *Christ* is not in you.

2.
God rewards
according to
our workes,
1 Pet. 1. 15.

3.
Good workes
necessary,
though not to
iustification.

Different rise
of good works
in Papists and
vs.

An hypocrite
cannot doe
things out of
loue to God.

2 Cor. 13. 1.

Vse 4.
To labour to
grow in faith
and assurance.

We require good works with the same necessity; onely they haue a different rise, they rise from different grounds. When the Papists are asked what should moue a man to doe good works? They say it is by way of merit, to get heauen; and that is it that maketh all their workes to bee of no worth. For, take any naturall man, he that hath the most impure heart, may not he, to escape Hell, and to get Heauen, doe all the workes the Papists require, and for the same end that they require them? May hee not giue Almes, &c? But to doe it out of loue, that is a thing that no Hypocrite is able to reach vnto: And therefore wee say, that the meanest worke, euen *the giuing of a Cuppe of cold water*, is a good worke, if it proceed from loue: whereas, take the fairest worke, that hath the greatest glory, and splendour, though it bee a Martyrdome; if it come not from loue, if it be not a fruit offaith, *if a man giue his body to be burned, and giue all that he hath to feed the poore*, if it come not from loue, GOD accepts it not. So much for the third Vse.

The fourth Vse that we should make of it, is this: If nothing bee accepted, but that faith that is effectuell, wee should learne hence, that if wee will grow in ability to worke, if wee will grow in obedience, wee must grow in faith: for all efficacy must come from faith: for it is onely the effectualnesse of faith that GOD requires. That is, if there bee any effectualnesse in man, that comes not from faith, GOD requires

requires it not: for it is the efficacy of faith which G o d requires. Therefore, if we will be enabled to doe the duties of new obedience, labour to grow in faith, that must inable vs to doe what we doe: if we haue not the ground, all that wee doe is in vaine. Therefore, when wee finde any coldnesse, any weaknesse in the Graces we haue, any languishing, increase faith, and all other Graces will grow. If you find you cannot pray, when you finde your hands weake, and your knees feeble, that you cannot runne the *wayes of Gods* Commandements, strengthen your faith, labour to increase your assurance. When the branches are weake and withering, wee vse to dung the root; so, in this case, labour to strengthen your faith: for that will inable you to doe much; it is all in all.

This will be of much vse to vs in many cases. When a sinne is committed, we should labour now to recouer our selues out of that relapse. What is the way? By labouring to get assurance of the forgiuenesse of it. Goe to G o d to strengthen thy faith, that is the way to get out of sin.

If there bee a strong lust, that thou art to grapple withall, and which thou canst not get the victory ouer, the way is to goe and increase faith, to increase assurance: for, the more faith is increased, the more loue, the more the heart is inclined to G O D: for faith turnes the bent of the heart from pleasures, and profits, from a desire of the praise of men, to G o d: So that, the more faith, the more

What course
to take in
weaknesse of
grace.

Simile

Labouring to
strengthen
faith, of much
vse.

1.

In getting as-
surance of par-
don after sinne
is committed.

2.

In conflict
with strong
lusts.

3.
In want of
graces.

How Mini-
sters should
build.

Why good
purposes in
many come
to nothing.

Simile.

ability there is to strue against the corruption that is in you.

Againe, if a man finde he wants patience, he wants thankfulness, the way is not to looke on the Vertues, to reade morall Writers, but goe and strengthen thy Faith, and that shall enable thee to doe wonders: otherwise wee water the branches, and let the root alone.

Thus should we Ministers doe, lay this maine foundation, to build vp our hearers in this, and the rest will follow. This *Paul* did, that was the great Master-builder, hee layes downe in all his Epistles, the foundation of Faith: in his Epistles to the *Romanes*, to the *Ephesians*, to the *Colossians*, to the *Galatians*; and after that he deduceth particulars, and buildeth on it: So your maine business is to consider whether you haue faith, to get assurance of that; and when you haue that, then strue against particular vices, and adorne your selues with particular graces: For, because you labour not to haue this maine grace, this root and foundation of all the rest; I say, this is the reason why those good motions that you haue put into you by the Holy Ghost, those motions that you haue in the hearing of the Word, and the good purposes that you take to your selues, come to nothing, because they haue not faith for their ground.

That generall of Faith, must goe before these particulars: Though the Plants be good, yet, if the ground be not good, and connaturall, where they are planted, they will not grow. Therefore

we finde it ordinarily, that when men haue resolutions to giue ouer such and such sinnes, to leaue such and such vices, their wicked company, drinking, gaming, and the like; it may be it holds for a day or two, yet this comes to nothing, because the maine foundation is not laid, they goe to worke without faith: when the ground is flesh, and the worke spirituall, how can it line? for every thing liues in its owne element; and these motions in them, are as the Fish is out of the water: and as the fire, when it is out of its place, dyes and is extinguished; so these good purposes, when they are not particulars that arise from that generall of faith, they are in the heart as a thing out of its owne element, and therefore they perish. Therefore, when you haue these purposes, know that they will come to nothing, if you take not the right course. Therefore labour to beleue the promises, to be assured of saluation, that you are translated from death to life, by an effectuall faith: when this is done, you shall finde that your purposes will hold, and till then they are in vaine.

Simile.

And so againe, this should teach vs, seeing all depends vpon faith, when wee come to search, to consider what assurance we haue, that so wee may goe the right way to worke. For commonly, when we consider our estates, we looke what fruits we haue, what sincerity hath appeared in our life, and if wee finde that weake, wee commonly conclude, that our faith is weake also; and so the weaknesse of our sanctification weak-

To looke to
faith in our
search.

Two wayes to
increase assurance,

neth our assurance; but we should goe another way to worke: When we finde a weaknesse, we should goe to the promises, and strengthen our assurance; for there be two waies to increase assurance:

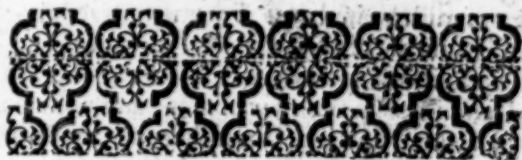
One is by the promises, the sure Word; on which faith is built.

The second is by the fruits of sanctification in our selues.

Simile.

Now when we finde these languishing, wee should goe to the first, and the other will be increased by it. Faith worketh in you sanctification, and maketh you to beleue the promise; as exercise begets health, and we are made fit by health for exercise: or as acts beget habits, and habits are meanes to exercise those acts: So assurance, grounded vpon the promise, it enableth, and enlargeth, and increaseth sanctification, and sanctification increaseth assurance: but first see faith, and then the other as fruits of it: If you finde a weaknesse in sanctification, labour to strengthen your faith, and that will increase it: for that is the ground of all.

FINIS.



OF
EFFECTVALL
FAITH.

The third Sermon.

I THESS. I. 3.

Remembring your effectuall Faith, &c.



IN the fifth place; If nothing please G o d, if he accepts of nothing but what comes from effectuall faith; then wee should learne hence to iudge aright of our workes: for what workes soeuer wee doe, they please G o d no further than hee seeth and findeth some faith in them. The Vse before shewed vs how to iudge aright of our faith; this teacheth you how to iudge

Vse 5.
To learne to
iudge aright of
our workes.

iudge aright of all the workes you doe, that you doe not mistake in them. For men are very apt to iudge amisse of what they doe in this case.

There be many workes that haue a specious and faire shew in the view of men, and perhaps in your owne opinion: But if there bee not faith in those workes, GOD regards them not: as, *James 2, 22.* when *Abraham* did that great work, in offering his sonne, (which was the greatest worke that euer hee did, and the greatest worke that is recorded in all the Booke of GOD) yet, saith the Apostle there, *Do ye not obserue how faith wrought with his workes?* That is to say, If faith had not set him on worke to doe this, if faith had not been the Spring to set this wheele on going, God had not accepted this. So, doe whatsoeuer you will, further than faith workes with you in all that you doe, God regards it not.

Therefore you shall obserue in CHRISTs answer to the Woman of *Canaan*, in her earnest prayer, in her comming to CHRIST, her fighting and striuing against the Diuell, her tendernesse to her Daughter, her holding out so long as she did; all this CHRIST lookes ouer: But when he comes to giue his censure of her work, of her carriage; *Oh woman, great is thy faith*, saith he. That was it that set a great price vpon her worke: *Matth. 15, 26, 27.* So, take the most excellent, the greatest worke that can be performed, GOD sets them at no higher a price than hee finds faith in them: hee weighs by that: so much faith as is in them, so farre hee accepts

James 2, 22.

God accepts
our workes no
further than
he findes faith
in them.

Mat. 15, 26, 27.

accepts them, so farre hee regards them. Looke in *Heb. 11.* you shall finde many glorious works set downe. All the great workes that *Sampson* did, all the workes that *Dauid* did, the workes that *Gedeon* did, the workes that *Barue* did, the workes that *Moses* did, and so along, you shall see there, that there was nothing in all these workes that was regarded, but their faith: all is imputed to faith. And therefore, when you goe about any thing, labour to see faith set you a worke; and know, that as much faith as there is in any worke, so much G o d regards it, and no further. *Iacob* had done many good things, that pleased G o d, yet G o d, when he would put a marke of his fauour vpon him, when hee would call him *Israel*, when he would change his name, it was for that great worke of faith, when hee prayed all night, when he would not give ouer, when hee would not let him goe, when hee preuailed with G o d by faith; now, saith G o d, *thy name shall be called Israel.* (As if he should say) Now I will put a name of honour vpon thee. Why so? Not because there was more in that worke, simply considered, as it was a worke: but because there was more faith in it. And it must needs bee so: for G o d doth not as men doe, who accept the giuer for the gift. (If a man come to you with a great gift, you will accept his person for it.) But G o d accepts the gift for the giuers sake: though the gift be neuer so small, if the giuer be such as beleeueth in him, if his affections be right, if he doe it out of a right ground;

Heb. 11.

God accepts
the gift for
the giuer.

To doe a thing
by faith, what.

2 Pet. 1.

Godlinesse
what.

Heb. 11. 6.

ground; that is, if he doe it out of a ground of faith, he is accepted, whatsoeuer it be. Indeed, otherwise, whatsoeuer we doe, we may call it by our owne name; wee may say, hee is a patient man, or hee is a temperate man, or these are workes of Justice, or workes of temperance: But wee can neuer call it godlinesse, except it rise from faith, except it come from this ground, because indeed it is not done to G O D. (Marke it) I say, further than a man doth a thing out of faith, he doth it not to God. For, to do a thing out of faith, is nothing else, but when out of perswasion of G O D s loue to mee, I doe this thing: meerely for his sake whom I haue chosen, to whom I giue my selfe; one that I know loues me; and therefore, though there were no reward for it, I would serue him. This is a worke of faith. Now, I say, this is properly godlinesse. And therefore in 2 Pet. 1. when the Apostle had named *Patience* and *Temperance*, lest wee should mistake, (as if hee should say, There bee many Vertues of this nature amongst men that belong not to G O D.) Therefore, saith he, *Adde godlinesse*, that is, Let it be such as becomes a godly man to doe. Godlinesse is that which is done to G O D; such things, and such qualities as haue an eye and respect to him, such things please him. What if a man should doe neuer so much, if it please not G O D, it is lost labour. It is said, Heb. 11. 6. that *Enoch pleased God*. Marke how the Apostle reasons: (saith he) *without faith it is impossible to please God*: therefore, in that he is

said

said to please G o d, it must needs bee through faith. You know, it is said, *Rom. 13. whatsoeuer a man doth, if it be not of faith*, and loue, God looks not to it; you know there can be no loue without faith.

¹⁴
Rom. 23.

Consider but how it is with your selues; If a man should doe any thing for you, you know, he may haue many other ends, he may do you many a great good turne, yet if you be perswaded this comes not out of loue to me, nor of true respect to me, you regard it not, whatsoeuer it bee. If it bee but a small thing, if it be done out of loue, you respect it. So it is with G o d; workes that come from faith and loue, (for those I reckon to be all one) those he respects wondrously. Therefore wee should learne to iudge aright of our workes; it will helpe vs against that position of the Papists, and also against the common opinion of men.

Euery man thinkes, that Almes-deeds, doing good to the poore, and doing glorious things, &c. that these are good workes, when as common actions they exclude, as if they were not good workes: But it is not so; we may doe the greatest workes of this nature, and yet they may haue no excellency in them at all.

We must reckon common actions in our callings to be good workes.

Againe, the very ordinary workes of our Calling, ordinary things to men, ordinary seruice from day to day, if it come from faith, if it be done as to the L o r d, he accepts them, and they are good workes indeed. This vse we ought to make of it: if G o d regard not any thing but faith

Vse. 6.

To try if wee
haue faith.1. Tryall: A se-
cret perswas-
ion of the Spi-
rit.
Reu. 2. 17.Hidden Man-
nah.

faith, we should not bee deceiued in our workes which we doe.

Againe, if faith be such a thing, that no workes are accepted without it, that no branch will grow except it come from this root; if there bee no saluation without it, if it be a thing that is most profitable for vs; If thou sayest now, How may I know whether I haue faith or no? I may bee deceiued in it. When we hang so much vpon this peg, wee had need be sure that it bee strong, and that it will hold vs. I will therefore make this present Vse, in shewing what the signes of this faith, and what the characters of it are, that you may learne to iudge aright, whether that faith that sets all the price vpon your workes, be a right faith, or no: You may know it by this:

Where there is a true faith, there is a secret perswasion wrought in the heart, whereby God assures you that hee is yours, and you are his; as you haue it, *Reu. 2. 17. To him that ouercommeth, will I giue that hidden Mannah, and a white stone with a new name written in it, that he onely knowes that receiues it:* (that is) That is one thing by which ye shall know whether you haue true faith or no: Haue you euer had any of that hidden *Mannah*? (that is) Haue you had such a secret perswasion, which hath beene as sweet as *Mannah* to you, which you haue fed on, as they fed on *Mannah*, which giues you life, as *Mannah* gaue life to them? Onely he sayes it is a hidden *Mannah*, it lyes not abroad, others see it not, but it is
Mannah

Mannah that your hearts secretly feed on. So that, wouldst thou know whether thou haue faith? Hath God giuen thee such a stone with a new name written in it, that is, the stone of absolution? As the manner was among the *Athenians*, among the old *Grecians*; that the sentence of absolution was given by white stones, as the sentence of condemnation was by blacke stones: So (saith he) God will giue him such a secret testimony that he is acquitted, that when he is called in question, (as they were, that they knew not whether they should dye or liue; in that case, if they had the white stone, such a man was absolved: So, I say) Hath God giuen thee such a stone, with thy name vpon it? Hath he giuen you such a stone, as you know in the secret of your heart, such as none knowes, but God and your selues? (that is) Hath he euer opened the clouds? hath he euer shewed himselfe to you? hath hee cast a good looke vpon you? hath hee *made your hearts glad with the light of his countenance in his Beloued*? (for such a secret work there is of the Spirit, by which God cheereth and comforteth the heart of a man: that is, his manner in working faith.

White stone,
what it signi-
fich.

After the Law hath bene a Schoolemaster to a man, after there hath been such an inditement, that hee hath been brought in question of his life, when there hath bene a great storme, then hee comes into the heart, as hee did into the Shippe, and all is quiet. I say, that is his manner, hee comes into the heart after such a manner,

Gods manner
of working
faith.

A like trouble
of Spirit in
conuerſion
not neceſſary
to all, and why.

Simile.

manner, and ſpeakes peace to a man.) Haue you euer found this worke in your ſelues, that after much trouble and diſquiet within, G O D hath ſpoken peace to you, that hee hath ſaid to your ſoules, *I am thy ſaluation*? Not that that is abſolutely required, that there ſhould be ſuch a trouble going before: For, although it be true, that he neuer ſpeaks peace, but when there hath gone ſome trouble, but when there hath gone ſome conuincing of the ſpirit before, which conuinceth a man of ſinne; yet this you muſt know, that ſtill the promiſe is made to the coming, and not to the preparation. And therefore, if a man be at his journies end, it is no matter how hee came there. If a man finde that hee bee in C H R I S T, and hath had ſuch a teſtimonie from his Spirit, though he haue had ſuch a worke of humiliation as perhaps hee expects, yet know that the promiſe is made to that. And if you haue that which the promiſe is made vnto, is not that ſufficient? It is true, as I ſaid, you muſt haue it really, you muſt haue it in good earneſt, there muſt goe alwaies a worke of humiliation before the teſtimony of the Spirit. But miſtake not: that turbulent ſorrow, that violent diſquiet of the minde goes not alwaies before. For example; Take two men, the one is arreſted, and condemned, and brought to the point of death, hee makes account of nothing elſe; A pardon comes to this man, and he is ſaued; there was great trouble went before, and hee was wondrously affected when the pardon came: But

now

now there is another man that is guilty of the same offence, and hee knowes certainly that hee shall be called in question, and he is sure to lose his life, vnlesse his peace be made. Now before this be acted, before that indeed he be put in prison, before that indeed he be condemned, and before his head be brought to the block, he is certified that a pardon is come out for him. This man knows his estate as wel as the other, and he knows that he had perished without a Pardon, as well as the other; and he makes as much account of his Pardon as the other, and will not let it goe for his life as well as the other.

Now, both these are pardoned, both are sure of life: but there is a different manner of doing it. The one man was affected and much stirred before, he was put into a wondrous affright before: The other man is convinced of the danger hee is in, as well as hee, although he be not put to that extremity of sorrow, though hee bee not brought to so neere an exigent as the other: So, if a man be convinced of sinne, if a man know in good earnest, thoroughly, what the danger is, that hee must perish, if he haue not his Pardon. Now, I say, if thou haue such a testimony, build vpon it: For it is true, that *God* before he comes in the soft voice, he sends a Wind before, that rends the Rocks downe, that brings downe the Mountaines there, so much as makes the way plaine, before hee can come in the soft voice. I say, if the Mountaines be broken downe, (after what manner soeuer it be) that is enough,

doe not stand on that; Bee sure of this, that if there come a soft voice, thou hast reason to beleeue that, whatsoeuer preparations were before, which are diuers: for God workes sometimes after one manner, sometimes after another.

Soft voyce,
what.

But now, what is this soft voice? that I may a little further come to explaine that: for certainly, if hee come in the soft voice, that is, the voice of the Gospell, you are sure. But what is it?

1. Part of the
soft voyce, a
clearing of
the promise.

I take it to be this. One thing is, when there is a clearing of the promise, (for the voice is the very Gospell it selfe :) Now, when wee preach the Gospell to men, and open the promises of saluation, and of life, if God doe not joyne with vs now, and cleare them to you, by kindling a light within, that you see the meaning of them; except hee, I say, doe thus joyne with vs, you shall not be able to build vpon these promises. Therefore that is one thing that God must doe: For, though it be true, the Word is neere you, that you neede not goe vp to heauen, nor downe to hell to fetch it, (for saith *Moses*, *the word is neere you*, the promises are neere, *in your mowthes*, in the middest of you) yet, except God doe shew them, as cleare as they be, you cannot see them. As when *Iesus* stood by *Mary Magdalen*, he was neere enough, but till her eyes were opened, she saw him not. So *Hagar*, the Well was neere enough to her, but till her eyes were opened, she could not see it. So, when wee preach these promises, when we lay them open as neere as wee can, as neere as may be, yet it must be the

Though the
promises are
neere, vnlesse
God cleere
them, we see
them not.

worke

worke of the Spirit, to see the promises, to see them so as to beleue them, and to rest on them. Therefore that is one part of this soft voice, to open the Gospell vnto you. There is another, which is the immediate testimony of the Spirit, spoken of in *Rom. 8. This Spirit beareth witnesse with our spirits*: when God comes, and by a secret testimony of the Spirit, worketh such a perswasion in the heart, that hee is a Father, that he is a friend, that he is reconciled to vs.

But, you will say, this may be a delusion?

Therefore you must haue both together: know that they are neuer disjoyned: God neuer giues the secret witnesse of his Spirit, hee neuer workes such a perswasion, such an immediate testimony, but it hath alwaies the testimony of the Word going with it; be sure to joyne them, be sure thou doe not seuer them one from the other. So that, if you would know now whether you haue faith or no, consider whether euer God hath spoken this to you, or no, whether euer he hath wrought this worke in you. For faith, you must know, is wrought in this manner: The Spirit comes, and shewes *Christ* to you, and not onely shewes you his merits, not onely tels you that he will be a Sauour, not only tels you of a kingdome that you shall haue by him; but shewes you the beauty and excellencie of *Christ*, it shewes you what grace is, and makes you loue it, and then he shewes you mercie: Out of this you come to long after *Christ*, and to say, I would I had him: a man comes to

Luk. 24.

1. Part of the soft voyce, the immediate testimony of Gods Spirit. *Rom. 8.*

Object.

Answer.

How to know the testimony of the Spirit from a delusion.

How faith is wrought.

When longing after *Christ* comes.

loue him as the Spouse loues her Husband.

Ioh. 19.

How to know
whether faith
be wrought in
vs.

A beast cannot
reflect vpon
his actions, as
a man can.

How to know
that the pro-
mise is cleared
to vs.

Now to this worke he addes a second; *Christ* comes and tels a man, I will haue thee, he comes and shewes himselfe; he discouers himselfe to a man, and speakes plainly, (as in that place wee haue often mentioned, *Ioh. 19.*) and saith to him, I am willing to marry thee. When this is done on the Holy Ghosts part, and wee on our part come to resolute to take him, now the match is made between vs, and this is faith indeed; when this worke is done, a man may truely say, *This day is saluation come to me.* Now thou art sure that all thy sinnes are forgiven; now faith is wrought in thy heart. Therefore if thou wouldest know whether thou haue faith or no, looke back, reflect vpon thine owne heart, consider what actions haue passed thorow there: for that is the next way to know what faith is, to looke what actions haue passed thorow a mans heart: a man may know what the actions of his soule are, for that is the benefit of a reasonable soule, that it is able to returne vpon it selfe, to see what it hath done, which the soule of a beast cannot doe.

Now let a man consider whether such a thing haue passed or no; that is, (marke it) whether on *CHRISTS* part there hath beene such a cleering of the promise, that thou art so built, that, if an Angell from Heauen should come and preach another Gospell, if *Paul* himselfe should bee liuing on the earth, and should preach the contrary, thou wouldest not beleue

beleene him. Dost thou see the Word so cleerly, art thou so set vpon the Rocke (as it were) that thou canst say in good earnest, as the Apostle said in *Rom. 8.* *I know that neither principalities, nor powers, nor things present, nor things to come, nor any thing in the world, shall euer separate me from the loue of God in Christ, and that because I haue his sure Word?*

Rom. 8.

Againe, when thou hast such a secret impression of assurance from his Spirit, which will not faile thee, when thou findest this on Gods part, and againe when thou findest this act on thy owne part; when thou sayest, I haue resolved to take him, (for a man may know what hee hath done) I haue resolved to take him for my husband, I haue resolved to prefer him before all things in the world, to be diuorced from all things in the world, and to cleaue to him: This I know, these acts haue passed on Gods part, and this I haue done on my part; when thou findest this wrought in thy selfe, be assured there is faith wrought in thee: when the Law hath been a Schoole-master to thee, and when *Christ* hath spoken peace, and when thou art built vpon him againe; consider if this hath been wrought.

The match betweene *Christ* and the soule reciprocally.

This is the first meanes to try thy faith: but, because this may bee an ambiguous meanes, a man may be deceiued in it; therefore faith doth shew it selfe by many other effects. And therefore we will adde to this, (which is the very thing wherein faith consists) other signes; and they are five in number:

Five signes of effectuall faith

I.

Hypocrites
may haue great
ioy and strong
perswasion
that they are
forgiuen,

First, a man must know that there may be many delusions in this kinde: many Hypocrites may haue great raptures, they may haue great ioy, as if they were lift vp into the third heauen, they may haue a great and strong perswasion that there estate is good. Satan is very apt to delude vs in this kinde, to put a counterfeite vpon vs in stead of true faith; Therefore we will not content our selues with this, but giue other markes, that will not deceiue. At this time you are to consider, you that come to the Sacrament, Is it not a maine thing to consider whether you haue faith or no? What doe you here else, you haue nothing to doe with CHRIST, you haue no interest in him; and if you haue no interest in him, what doe you with the Elements which represent his body and his blood? And therefore you haue cause to attend to it. First, therefore, if thou finde such a worke in thy heart, (for if thou conclude that there is no such work, thou needest not examine further, thou maist be sure that thou hast not faith, but if thou hast such a worke) if thou wouldst know whether it be really and truely, or whether it be a fancy or delusion, consider:

1. Signe. True
faith purifieth
the heart.
A^{cts} 15. 9.

A^{cts} 16. 18.

First, if it be true, it purifies the heart: in A^{cts}. 15. 9. saith the Apostle Peter there; *God hath put no difference betweene vs and them, after that by faith he had purified their hearts.* So in A^{cts} 26. 18. *And thou shalt preach forgiveness of sinnes to those that are sanctified by faith.* So that this you must take as a sure rule: If thy faith be true, it purifies

fies thy heart, it sanctifies thee. And therefore you see, faith and repentance are alwaies put together. Repent and beleue: for they are neuer disioyned. If thou finde the worke of repentance be not wrought throughly and soundly in thee, if thou finde thy heart not purified, if thou be not sanctified, if there be not a sanctified disposition in thee, be sure it is a delusion, it is not faith: or, if faith be (as you heard heretofore) a taking of CHRIST, not as a Sauour onely, but as a Priest; and not as a Priest onely, but as a King too, it must needs bee that there must bee reall obedience, or else it is not faith, thou hast not taken him: If there be nothing but a meer assent, as the Papists affirme in another case; For faith is a taking of CHRIST, and a giuing of our selues to him againe; so that there is a match, there is a bargain, a Couenant betweene vs, as he saith in Heb. 8. 8. *I will make a new Couenant with them.* Now a Couenant hath two parts: If God doe this for you, you must doe somewhat on your part, you must loue him, and obey him. As in a Marriage, the Husband doth not onely take the Wife, but the Wife also takes the Husband. If faith be such a thing as this, there must needs be a generall reformation of the life, or else it is certaine thou hast not taken him.

Therefore know that as there is a *liuely hope*, so there is a *liuely faith*: And when it is said to bee a *liuely faith*, it intimates that there is another, that is a *dead faith*; that is, There is a kinde of beleeuing, a kinde of taking CHRIST, a kinde

Faith and repentance put together in the Scripture, why.

True faith hath repentance,

Faith, what it is.

3.
Obedience.

Heb. 8. 8.
A Couenant, what.

3.
Generall reformation.

Christ dwels
in the heart,
as the soule
in the body,

Gal. 2. 20.

Isay 57. 13, 14.
opened.

of giuing a mans selfe to him: but yet, (marke it) faith hee, it is such an one as breeds no life in thee. Marke, if thy faith be such a faith as hath brought CHRIST to dwell in thy heart, so as the soule dwels in the body, if it be such a dwelling in thy heart that there bee life in thee: for CHRIST, when hee dwels in vs, hee acts the soule, as the soule acts the body: As the body now, when the soule is there, is able to moue, is able to stirre, is able to doe any thing: So the soule of a man, it falls to the duties of godlinesse, and new obedience, to all good workes, it is ready (as the Apostle saith) *to euery good worke*; it is nimble, and ready to goe about them, you are *alīue to righteousness*. Hath faith so brought Christ into thy heart, that he liues in thee, as he did in Paul, that thou canst finde and say truly, *I am dead to sinne, and liue to righteousness*? That thou hast *mortified the deeds of the body by the Spirit*, that thou findest another life working in thee; except thou canst finde this, it is not true faith: for true faith is such as brings Christ to dwell in thy heart, and hee dwels there when he reuiues thy spirit; as it is, *Isay 57. 13, 14. I dwell in the high Heauens, and with him also that is of a contrite spirit, to reuiue the Spirit of the humble*; that is, he neuer dwels, but he giues life. And, if thou finde not such a life in thy selfe, conclude that thy faith is not good. And this you ought the more to marke, because many thousands seeme to take CHRIST, and to doe much, and yet for all this, they haue not life all the while.

Take

Take two grafts, it may be there is incision made in both, both may be planted, as you often see in plants, after they be planted, if you would know whether the grafting be true or no, if you come a while after, and see one of the grafts dead and withered, you say this grafting was not good, or the stocke was not good, somewhat was amisse: and if you finde it to bud, and that there be life in it, then you say it was grafted indeed, the grafting was good and right. So when a man comes and takes CHRIST, if thou see thou bee grafted, if thou finde thy life to be the same, if thou finde thou art no more able to pray, nor no more able to doe any duty than thou wast before, that thou liuest in thy lusts as much as euer thou didst, thou hast not that new heart, that new spirit, and that new affection which the Scriptures speake of, be sure then, that thou art not grafted: for if thou wert grafted aright by faith, (for it is that which grafterh) there would be life.

When as the graft is taken out of the former tree, it beares no more that fruit, but it liues, and beares another fruit: Therefore consider if this be so or no, and that is the reason of that answer of *Philip* to the Eunuch, in the 8. of the *Acts*, Vers. 37. The Eunuch professed to beleue, and would haue beene baptized: Saith *Philip*, thou mayest, *if thou beleue with all thine heart*. Thou mayest thinke it is nothing, but it is a resolving from time to time to giue vp thy selfe to be *Christ's* seruant, to take his yoke, to weare his Li-

uery

Simile.

How to know
if *Christ* dwell
in the heart.

Faith grafterh
vs into *Christ*.

Acts 8. 37.
opened.

Baptisme,
what.

Taking Christ
deceitfully.

To take Christ
with the whole
heart, what.

Where the vn-
derstanding is
thoroughly con-
vinced, the will
and affections
follow.

uery and his Badge. Now Baptisme is out a seale to confirme and testifiethis to thy selfe, and to the World, that thou hast giuen thy selfe to *Christ*: saith *Philip*, take heed to thy selfe; if it be a false taking, thou maist not haue him; but if thou belecue with all thy heart, thou mayest be baptized. So I say to men, there is a kinde of taking *Christ*, when a man takes him with some part of his heart when he resolueth, I confesse it is good, I haue a present disposition to it, it will serue me for such a turne; I am afraid of Hell, it will deliuer me from that; in such an exigent, in such a Crosse, in such a trouble that will come vpon me, it will free me from that: but this is not enough; but, if thou belecue with all thy heart; that is, when thou hast summed and reckoned all together, all reasons, and all objections to and fro, thou resoluest altogether to take him in all respects.

Againe, when all thy heart shall come in; that is, when the vnderstanding of a man is fully perswaded of these promises, that they are true, and that it is best for him to take *Christ*; if the perswasion bee good, and the Will follow: for that you may take for a sure rule, there is no man that is fully perswaded, and conuinced euery way that such a thing is best, but the Will will follow. If the minde be right, the Will will follow; and if the Will follow, be sure the affections will follow. For, if a man wils a thing in good earnest, and resolute, I would haue it indeed, then his desires will come and be earnest; and

and if he be in doubt, feare will come; and if any thing hinder, anger will come and thrust away the impediments; and if he get the thing, there will be reioycing; and so all the affections will follow; and then certainly action and endeavour will follow. There is no man that desires a thing earnestly, but where the affections are strong and busie, action and endeavour will be answerable. Now, if thou take CHRIST with all thy heart, that there is no reseruatiō, that it is not done by halves, then thou maist haue him, and the fruits, and all the priuiledges by him, so as thou shalt be saued by him. Consider whether this be done, or no.

When we preach faith, you may see what it is in *Acts* 26. 17, 18. Marke what the message was that *Christ* sends to *Paul*, nothing but to preach faith; but what was that? Saith hee, *to turne men from the power of Satan, to God, to turne men from darknesse to light.* That is, to cause them to forsake their former waies of darknesse, that they haue been led into by the Deuill, and to turne them to GOD, to seeke him. So that then a man is said truly to beleue, when his heart is turned to GOD; that is, when a man before was giuen to this pleasure or to that pleasure and commodity, his heart was wedded to it, hee would haue an estate in this world, and he would haue credit in the world, and hee would haue place with men, and he would be some-body in the flesh; his heart was set on these things, hee would follow them.

Acts 26. 17, 18.

To turne to
God, what.

Now

Now faith is nothing but this, wee come and tell you that CHRIST is offered; if you will bee content to let all these things goe, and to turne your hearts to him, that the whole bent of a mans minde is turned the contrary way, and set vpon *Christ*, this is such faith indeed, when there is this general turning of a mans mind from these things. Therefore know, that faith in *Christ*, and couetousnesse, cannot stand together. When thy minde goeth a-whoring after thy wealth, what hast thou to doe with *Christ*? That is not to take *Christ*. For, to take *Christ*, is to turne the minde from these things to seeke him.

Faith, and the desire of satisfying lusts, cannot stand together.

Againe, if thou wilt haue praise with men, thou canst not belecue and haue that too; it is impossible. And so for any pleasure, for any lust: dost thou thinke to follow thy pleasure, to seeke that, to satisfie thy flesh, and to haue CHRIST? No, it is another kinde of taking; and this is not done with that sleightnesse as they did, *Ierem. 3.* *You turned to me* (saith the LORD) *seynedly, and not with all your hearts:* but it is to turne in good earnest, to turne to GOD vpon sound ground. Therefore now let vs come to the examination of this.

Ierem. 3.

Men deceived in the definition of faith.

Now if wee were not mistaken in it, there would be no question of this: wee thinke that faith is nothing but a perswasion that our sinnes are forgiven, a perswasion that the promises are true, a perswasion that the Scripture is true, a perswasion that CHRIST dyed for my sinnes: And thence it is, that men are apt to be deceived

in

in it: If they tooke faith as it is in it selfe, a marrying of our selues to CHRIST, with all our heart and affections, when hee hath giuen himselfe to vs, as in marriage, and we are giuen to him, in doing this wee should neuer bee deceiued.

If thou wouldst know now if thy faith bee right, examine it as thou wouldest examine another thing.

Try faith, as we doe other things.

If you take Wine, if you would know whether it be good Wine, if you find it flat and dead, if you drinke it, and it heates you not, it warms you not at the heart, it quickens you not, it reuiues not your spirits; you will say, it is naught, if it were good Wine, it would doe this.

Similies.

If you come to looke on Plants, if you finde there no fruit, nor no leaues, you say, this Plant is dead.

So take a Jewell, and when it comes to the Touch-stone, or any way that you try it; you say, it is faire, but it is a counterfeit Iewell, it is a false Diamond, or whatsoever it be.

If you come to take a dramme of Physicke, if you take a Drugge, if it doe not worke. Take Leauen and put it into your Dough, if it sower not the lumpe, you say, it is dead Leauen, it is a counterfeit thing:

So I say, if thou finde not in faith this effect, this operation vpon thy heart, that it workes not this generall change in thee, that it fires not thy soule with loue to *Christ*, if thou finde not life in it, and that it bring forth such fruits, if thou finde it

Digression for
application to
the Sacra-
ment.

Rule of exa-
mination be-
fore and after
the Sacrament

Where Christ
dwels indeed,
he giues pow-
er against
sinne.

it not grow, that it put another taste vpon the whole soule, that it leauens it throughout; know that thou art deceiued, rest not in it, cast it away, get a right faith, such as will not deceiue thee. But I cannot stand vpon this. This is the first signe of effectuall faith.

Before I come to the second thing, know this, (by the way) you that receiue the Sacrament, That, if you be vnworthy receiuers, you cannot doe your selues a worse turne, than to offer to cometo the Sacrament without faith, to prouoke *God more, to eate and drinke your owne damnation.* Now examine your selues by such rules as this: If you haue changed your life; If you haue receiued it heretofore, and continue still in your sinnes, If you say, it is true, I haue done it, I haue returned againe to my gaming, I haue returned againe to my swearing, to my loosenes, to my company-keeping; but yet I had a good meaning, I intended it at that time: well, that is not enough. If thou hadst faith, thou wouldest doe it indeed; doe not say, I had a good meaning; for, if thou hadst faith, it would not onely worke a good meaning in thee, but it would worke power in thee to doe this, that thou wouldest be able to mortifie these affecti-
ons, it would make a reall and an effectuall change in thee. Consider, how faith doth it: faith takes *Christ*; when you haue taken *Christ*; as soone as euer you haue him, he sends his Spirit into your hearts, and the Spirit is able to doe all this, and doth as *Saint Paul* saith, when he had

CHRIST

CHRIST once, *I am able to doe all things*, through Christ that strengthens mee. So certainly, when thou hast Christ, as thou comest to take the elements of Bread and Wine, if thou hadst taken him indeed, thou wouldst be strengthened to doe all things, thou wouldst find thy heart able to doe this, thou shouldest find a change in thy heart, that thou wouldst doe it without difficulty, thou wouldst find thy selfe turned and changed, thou wouldst haue new affections, and a new life. And if thou doe not find this, know that thou hast nothing to doe with the Sacrament, know it before-hand, and know that thou hast had warning giuen thee, that thou receiuest vnworthily, and art *guilty of the body and blood of Christ*; that is, thou committest such a sin as those did that killed CHRIST.

Phil. 4. 13.

What was their sinne that killed him?

They despised him, they mocked him, they knew him not to bee CHRIST, they made no account of him, their greatest worke in killing him, was, they despised him, they mocked him: So thou comest and art bold with him here, it is a despising of CHRIST: If thou didest reuerence him, if thou didst feare him; if thou didst tremble at him, if thou didst know him to bee such a one as he is, thou wouldst not be bold to doe it. And therefore, if thou wilt venture vpon small grounds to goe on in sinne, and yet come and receiue the Sacrament, the Apostle saith, *thou art guilty of the body and blood of Christ*: that is, thou committest a sin of that nature, and therefore looke to it.

Secondly,

To be guilty
of the body
and blood of
Christ, what.

Quest.

Ans.

What was the
great sinne in
killing Christ.

2. Signe. A
Spirit of
prayer.

Spirit of Adop-
tion, what.

Gal. 4. 6.

The Spirit of
adoption mak-
eth vs.

1.
Earnest in
prayer.

2.
Bold and con-
fident.

Secondly, if thou wouldst know whether thy faith be true or no, consider whether thou hast this consequent of it, the Spirit of Prayer: for wheresoeuer there is a Spirit of faith, there is also a Spirit of Prayer: that is, (marke it, and you shall see the reason why I deliuer this to be a signe of faith.) Faith, you know, is wrought in vs by the Spirit of Adoption. Now what is the Spirit of Adoption, but the Spirit that tels you that ye are sonnes? as in *Gal. 4. 6. So many as are sonnes, receiue the Spirit of sonnes.* Now whensoever the Spirit tels a man hee is a sonne; that is, workes faith in his heart, the second thing that the Spirit doth, it teacheth him to pray: and therefore those words are added, that you cry *Abba Father*: that is, the Spirit neuer doth the one, but it doth the other; if it be the testimony of the Spirit. And therefore this is the second signe: If thou haue such a perswasion that the Spirit haue spoken to thee, if thou wouldst know whether this bee a delusion or no, thou shalt know it by this: If thou haue the Spirit, it will make thee able to cry *Abba Father*, it will make thee able to doe two things:

First, it will make thee able to cry; that they shall be earnest prayers which thou makest; thy prayers shall be feruent; they were cold before, thou camest to performe lip-labour, thou camest to doe the duty, to performe it, perhaps every day; but alas, what prayer was it? This shall make thee cry.

But againe, which is the maine, not onely so, but

but thou shalt speake to him, as to a Father : that is, thou shalt goe to G o d, and looke vpon him as one doth vpon a Father, as one lookes vpon one whose loue he is sure of, of whose fauour he doubts not, one that he knowes is ready to heare his requests. It may be thou hast prayed before, but not to him as to a Father all the while; that is the worke of the Spirit; if it euer giue the testimony of thy sonneship, it will make thee pray seruently, and it will make thee pray to G o d as to a Father : that is to be made able to pray.

But, you will say, euery body can pray : Is that such a signe, is that such a distinguishing marke and character, to be able to pray ?

My brethren, be not deceived in it: you must know, that prayer is not a worke of the memory, or a worke of the wit. A man that hath a good wit, or a ready invention, or a voluble tongue, may make an excellent prayer, in his owne esteeme, and in the esteeme of others, but this is not to pray. Prayer is the worke of a sanctified heart, it is the worke of *Gods Spirit* : There is a double Prayer, *Rom. 8.* there is one prayer, which is the voice of our owne spirit : there is a second prayer, which is the voice of *Gods Spirit* in vs : that is, when the Holy Ghost hath so sanctified the heart, when he hath put it into such a whole-frame of grace, that the heart comes to speake as it is quickned, as it is acted and moued from *Gods Spirit*. Now, saith the Text there, *God knowes the voice of his owne Spirit : for that makes*

Object.

Answ.

True Prayer,
what,
Rom. 8.
Prayer double

The voice of
Gods Spirit,
what,

requests according to his will, he heares that prayer : But now the prayers which are made by the voice of our owne spirit, he knows not the meaning of them : that is, he heares them not, hee hearkens not to them. Consider whether thy prayer bee such or no ; consider whether thy prayer be the voice of Gods Spirit in thee.

Quest.

Ans.
How to know
the voice of
Gods Spirit in
our prayers.
Wicked men
come to God
as a stranger,
the Saints, as
to a friend.

One motive
not to defer
repentance.

But thou wilt say, How should I know that ?

Thou shalt know it by this, as I said before, Doeſt thou come to him as to a Father ? Another man prayes to God, it may be, all his life, but he comes to him as to a stranger ; yea, sometimes hee may be very earnest, when it is no prayer, but when he is put to an exigent, hee may be earnest, as a Theefe is earnest with the Iudge to spare him : there may be much earnestnesse, although this may be farre off from prayer. But canst thou come to God as to a friend ? Canst thou come to him as to one whose fauour thou art assured of ? Canst thou come to him as to a Father ? Except thou canst doe this, know that he regardeth not thy prayers.

And this, methinkes now, when we consider, we should not deferre our repentance, and thinke with our selues, I will repent when I am sicke, I will goe to God in the time of extremity. Well, it may be thou maist doe it ; but alas, canst thou come to speake to God now as a friend, when as thou hast becke a stranger to him, and he to thee, all thy life ? Certainly thou canst not. And when thou comest and prayest earnestly, when some great croſſe is on thee,

thee, in some great exigent, in the day of death, in the time of thy sicknesse; know, that though thou pray neuer so feruently, although thou adde fasting to quicken it, yet it is doubtfull whether it bee acceptable prayer at all in that exigent.

The Scripture giues it another terme, in *Hos. 7. 14.* saith he, *You praied not to me with your hearts, but you howled vpon your beds*: it came not out of any loue to me, nor from any change of heart, it came not out of a holy disposition in you. Therefore you prayed not to me, when you howled vpon your beds: that is, as if he should say, they were no more but howlings. Will not a dog, or a beast, or any other vnreasonable creature, when they are pinched, when they are in extremitie, will they not cry, will they not moane for help? Your prayers were no more, they were but howlings vpon your beds. And what were they for? They were to be deliuered from the present affliction, they were to haue Wine & Oyle in that great dearth that was vpon them: And so in those cases, your earnest prayers are but howlings vpon your bed. And therefore thinke not that this is prayer, be not deceiued in it. And therefore it is the manner of the Saints, if you would know it, when they come to pray, they come boldly to God, they come boldly to the Throne of Grace, as the Apostle saith, *Eph. 3. 7.* *By faith we haue boldnesse, and entrance with confidence.* Another man he prayes earnestly, but examine his heart, and he must needs say, Indeed, God is a stranger to me, I cannot be confident;

Hosea 7. 14.
opened.

Prayers of the
wicked how-
lings.

Eph. 3. 7.

it may be he heares me, it may be he heares me not. Whereas we are required to *lift up pure hands in euery place, without wrath or doubting*; we are required to come with boldnesse: And know this, that if otherwise thou pray morning and night, if thou make neuer so many prayers from day to day, if thou be neuer so constant in them, GOD regards them not, he takes them by weight, and not by number, not by labour, not by earnestnesse, which is a thing that may come from the flesh. If thy prayer come from his Spirit, he accepts of it, if not, bee sure it is no prayer, & if there be no prayer, there is no faith.

Note.

3. Signe of
faith: peace.

Thirdly, if thou wouldest know whether thou hast faith or no, consider whether thou haue peace: for faith pacifies the heart as well as purifies it, as the Apostle saith, *Rom. 5. 1. Being iustified by faith, we haue peace with God.* Now, if thou wouldest know whether thy faith which thou hast be right or no, consider if there bee peace there: Hast thou that peace that passeth all vnderstanding? You know now, if a man were in debt, and were ready to be cast into prison, and saw not how he should escape, and one should promise him an hundred pounds, which would deliuer him; if he belecue this friend, he is full of peace and quiet: if thou belecue thy pardon to be good, there will be peace.

Obiect.

Ans.

True peace is
that that com-
meth after
warre.

But, you will say to me, there is many a man hath peace, who hath no faith.

It is true: But I would aske this question concerning this peace: Is it a peace that comes after Warre?

Warre? Hast thou knowledge of that enmity betweene God and thee? Hast thou had the sense of it, and after this hast thou beene reconciled againe? Is it such a calme that followed after a storme going before? As I said before, when it hath beene alwaies so with thee, when thou hast had peace, and there hath beene no difference with thee, certainly this is not peace, this is a blinde peace, when a man is at peace, not because he hath escaped the danger, but because he neuer saw the danger, because hee saw not what danger there was. Hence it is, that many men, yea, many thousands of men, liue peaceably all their liues, and dye peaceably. Alas, the reason is, because they were neuer acquainted with the Doctrine of Iustification, and of Sanctification, they are strangers to it; and hence it is that they dye with as much confidence as the best Christians, they have no more trouble than holy men: for this is all one, to be sure that I am free from a danger, and not to know it; both breed a like confidence.

Againe, know that there may be peace built on fancy, such contentments as a man may find in a pleasant dreame, he is as strongly perswaded as the waking man: So many hypocrites that haue had some trouble before, and come to haue some peace after, they thinke it sure, when it is built vpon a false ground, and not vpon the sure Word. Therefore consider whether it bee such a peace as is well built, whether it be such a Peace indeed that casts out Satan, and thou findest

Why many in
an euill estate
liue and dye
peaceably.

Note.

Vnsound
peace built on
fancie.

True peace is
assaulted by
Satan.

Instances.

Hannah.
1 Sam. 1. 18.

Exod. 14.
Moses.

dest some assaults made by him againe. For, be thou assured, if it be true peace, if Satan be cast out, he will not let thee alone, thou shalt be sure to haue thy peace troubled, he will make many rebellions against thee by the flesh & the world: And therefore if thou find all quiet, that there are no such assaults in thee, that there are no troubles or attempts made on thee, be thou assured it is counterfeited peace: But still keepe this, that if there bee faith, there will bee peace; that is, the heart will be at rest, it will bee quiet, there will bee a certaine security in God.

See it in other things. Take faith in any thing else, and you shall see so much faith, so much quiet in you. For example, *Hannah*, in 1 Sam. 1. 18. when her petition was granted, that shee beleueed it, saith the Text, shee went away, and tooke meat; and *looked no more sad*. That was an argument that shee beleueed, shee shall rooke meat, and looked no more sad. Take *Moses* at the Red Sea, *Exod. 14.* you finde that the people were all troubled and disquieted, and that they knew not what to doe: But (marke how *Moses* carrieth himselfe) *Moses* was quiet, and stood still, he was not troubled: And why? Because he beleueed, and they did not; if they had beleueed as well as hee, they would haue beene at rest as well as hee: (Marke what hee saith) *Stand still, and see the siluation of the Lord*: and the Lord will fight for you; and therefore feare not: As if hee should say, If you did but beleene, you would bee at quiet, you would

would stand still, you would not feare, you would not haue your soules troubled. So, I say, so much faith, so much quiet. Looke vpon *Dauid*, in *Psal. 3.* when he fled before *Abſalom*, saith he, *Thou art my Buckler, &c.* And therefore *I laid mee downe to rest and sleepe*: that is, I was as a man that sleepest quietly. One would thinke that that was a matter that would breake a mans sleep, when he lay in that danger, that if *Achiso- phel's* counsell had taken effect, hee had beene destroyed: and yet now, saith hee, *I laid mee downe and slept*: as if he should say, this is an argument of my faith, my heart is at rest and quiet, so that I can sleepe quietly without stirring. And so *Paul*, see how he accounts it, how hee behaued himselfe, when *God* told him that hee should appeare at *Rome* before *Cesar*, hee knew that hee should be deliuered from Ship- wracke: and though forty men had bound them- selues with a curse, that they would destroy him, and hee was told of it, yet hee made no great matter of it, but said, *Goe and carry this yong man to the Captaine.* So, consider whether thy heart bee quiet, and rest vpon *God* or no: for so much faith, so much peace: as in particular, so in generall, for matter of assurance; know, that there is a double peace or assurance: One peace that a- riseth from the confidence in the creature, when a man thinkes he is strong in his wealth, when hee thinkes hee is at rest. The other is from assurance in *God*; I know that he will be as good as his word; *I know whom I haue trusted*:

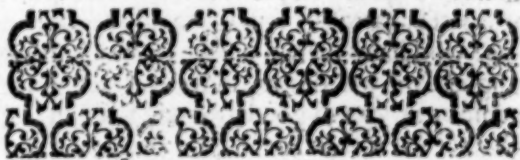
Dauid.
Psal. 3.

Paul.

2.
A twofold
peace.

Let security bee built on this ground, and the
more securitie, the more faith. Therefore
examine thy faith by peace. I should
adde somewhat more in this, and
some other signes, which
I must reserue vntill
the next time.

FINIS.



OF
EFFECTVALL
FAITH.

The fourth Sermon.

I THESS. I. 3.

Remembring your effectuall Faith, &c.



THE third character of Faith, which I named in the morning, but did not fully finish, is this; If we haue iustifying faith, then wee haue peace. In this we should take heed. As it is a great mercy to haue a true and sound peace; so to haue a peace not well bottomed, is the greatest iudgement in the world; when God gives vp a man, that he shall be secure and at rest, that he shall
not

The third
marke of faith,
it brings peace

Unfound peace
a great iudgement.

not haue his mind occupied about sinne, or about matters of saluation; I say, it is a signe that such an one God hates: if it continue so with him, it is a signe God will destroy him. But yet peace of conscience, vpon a good ground, is a signe of faith; as I shewed in *Moses, Hannah, David*, and the rest. So far we went in the morning.

Now you must know, that all those instances that we brought you, that where there is faith, there is peace and quiet; they were not onely for resemblance, to shew you, that as it is in those other things wherein we belecue, so it is in the maine; (as you doe not belecue any particular promise, except you haue some quiet in your minde after it;) but likewise to shew you whether that peace be good or no, whether that faith be sure or no. For if you belecue the maine, certainly you will belecue the lesse. Therefore consider with your selues, (wee will enlarge this signe so farre :) If thou wouldest know whether thy faith be good or no, whether thou haue peace indeed concerning the maine; Consider with thy selfe, whether thou art able to belecue those promises which concerne those particular things which thou hast daily vse of. For there are many promises which thou hast vse of continually in thy course: thou hast euery day some occasion or other of trusting God: See in these how thou doest belecue, whether thou hast peace; and know, that if thou haue not peace in these, it is a signe thou hast not peace in the maine. I will name but one place for it: Looke in *Phil. 4. 6.*

How to try our
faith & peace
in the maine
promises.

In nothing be carefull, but in all things let your requests be made vnto God: And then, saith he, The peace of God which passeth all vnderstanding, shall preserue your hearts and minds in Christ Iesus. Mark the opposition; saith he, *In nothing bee carefull,* when matters of trouble come, when crosses come, when great businesses come, wherein thou knowest not which way to turne thee, (saith he) in such a case be not thou carefull; doe the thing, thou must haue so much care as to set thy head a worke, as to deuise what to doe, and to set thy hand a worke to act it; but let there be no solicitude to disturbe and disquiet thy affections within. *Let thy request bee made knowne to God; then, the peace of God which passeth all vnderstanding, shall keepe thy heart and minde in Christ Iesus.* As if he should say, if thou be not able to doe this, it is an interruption of that peace, it is a contradiction to that peace, which passeth all vnderstanding, that keeps thy heart in communion with Christ: if thou be not able to cast thy care on him for other things, that peace belongs not to thee. Where there is a secret intimation, not but that men may haue this peace, & be inordinately carefull, but ordinarily it is not so. He speaks not of such infirmities as the Saints are subiect vnto by distemper, but of an ordinary course.

Phil. 4. 6.
opened.

What care required and forbidden.

Consider now, what thou doest for the things of this life: Saith CHRIST, *Matth. 6. Oh you of little faith!* Why so? What was the signe of a little faith? Saith CHRIST, *Doest thou thinke that he will cloath the grasse of the field, which to day*

Matth. 6.

Ioh. 3. 12.

He that trusts
not God for
earthly things,
cannot trust
him for mat-
ters of saluati-
on.

Instances of
trusting God
in particular
cases.

Abraham.
Gen. 24. 7.

is, and to morrow is cast into the Ouen? Doeſt thou thinke that hee will provide for the yong *Rauens* that call vpon him, and wilt thou not belecue that he will doe so for thee? If thou doe not belecue this, thy faith is nothing. If thou belecue little, thy faith is little. Consider that, consider how you carry your selues for the things of this life: doe you thinke that God will doe the maine, and will not doe the lesse? Doe you thinke that hee will giue you *Christ*, and will he not giue you other things? The same faith, that takes hold of the maine promise, is it not ready to take hold of the lesse, and to depend vpon it? God is able to doe the greatest, and is hee not able to doe the lesse? Therefore, I say, in such a case, as *CHRIST* saith, *Ioh. 3. 12. to Nicodemus, If (saith hee) I come and tell you of earthly things, and you belecue me not, how would you belecue, if I should tell you of heauenly things?* So I say, if you will not belecue God concerning earthly things, when hee promisseth these, how will you belecue him for the greatest matters of saluation? How will you belecue in him for the giuing of *CHRIST*? How will you belecue in him for the raising of you vp at the last day? Therefore, consider whether you be able to doe this or no: and know, that if there be faith, if you haue faith for the maine, you will haue faith in particular cases.

As for example, to giue you some instance, *Gen. 24. 7.* when *Abraham* had a particular occasion to send his seruant to get a Wife for

Isaac;

Isaac; saith the seruant; Suppose the woman will not come with mee: See now what *Abrahams* answer was: That God which tooke mee from my Fathers House, and hath made mee many promises before, (that is; GOD, that hath done the greatest matters for me, that hath promised me the blessed seed, in which all the Nations of the World shall bee blessed; doest thou thinke hee will not helpe mee in such a particular?) he will send his Angell before thee, and will certainly giue thee good successe.

Consider what you doe in such cases as these: these are things which you haue continuall vse of; you are put many times to such exigents, that you shall haue somewhat to trust God for, and you will be tryed in it.

So likewise *Peter*, that trusted GOD for the maine, when it comes to the particular case, that hee is bid to lanch out into the deepe, when he is commanded to draw out the Ship and to goe a fishing; although he had no hope to doe it, hee trusted in those particulars, that CHRIST would not faile him: when he bade him goe vpon the water, hee trusted that he would support him. Take *David*, see how he trusted in God, how many occasions had he to trust on him? As it is true for the maine; so for the particulars. So *Paul*, did not he trust God for his mainténance? See in his Epistles, how carelesse hee was that way. So it is with all the Saints. Consider what you doe in these things: See whether your hearts bee at peace in these things;

Peter.

David.

Paul.

things: whether you trust in *God*, or no, so that your hearts are at rest, that you can sit still, and commit your care to *God*; if so, it is a good argument that you rest in him for the maine. So much for that.

The fourth signe or Character of faith is, To hold out: and that you shall see in these three branches:

First, when it shall cleave to *CHRIST* constantly.

Secondly, when it will take no deniall.

Thirdly, when it is content to wait in prayer, and not be weary and giue ouer.

I say, if you would know whether your faith bee effectuall, you shal know it by your holding out, whether it cleave constantly to *Christ*. If thy faith be ineffectuall, (as you haue heard the last day) it comes either from mis-information, (you know not what *Christ* is, nor what it is to take him; you looke for other things from him: when you see what it is, if your faith be not effectuall, you will goe backe:) or else you take him out of feare, or out of loue to his, and not to him; or else out of false and slender grounds. Now if you would know whether your faith bee such a faith or no, consider if it hold out, if it cleave to him.

If thy faith come of mis-information, when thou hast experience of *Christ*, when thou seest what he requires at thy hands, when thou considerest and vnderstandest what he puts thee to, there is an end, thou giuest ouer.

4. Signe of effectuall faith,
To hold out in cleaving to *Christ*.
To hold out implyeth three things.

I.

To cleave constantly to *Christ*: which none can doe, that take *Christ* amisse, as

1. Out of mis-information.

If

If thy faith come of feare; as soone as the storme is ouer, as soone as those troubles in minde, those disquiets in conscience are past, there is an end, thy faith cleaues to CHRIST no longer.

2. Out of feare.

If faith come out of loue to his, of loue to a Kingdome, nothing but Hell and Heaven, and some present commodities that moue thee; when better things are offered, that are more present commodities, there is an end of it.

3. Out of loue to his, and not to him.

Againe, if it be out of false, slender, and slight grounds; when stronger reasons and objections come, that faith ceaseth likewise. But now then, when thou findest that thy faith holds out, when all these are past, when all these are taken away, when the feare is gone, when such an offer is made, when all the objections are made that can be, this argues that faith is sound and good. Consider therefore whether thy faith cleaue fast and constantly to CHRIST, or no; whether it hold out, when those flashe and good moods will not; whether it overcome, when it is assaulted by the gates of Hell comming against it. That is, when a mans faith is good, it is built vpon the Rocke, vpon such a Rocke, that if the Diuell himselfe, and principalities and powers come, with all their strength, and all their wit, with all their temptations, and deuices, if faith be sound, it will hold out, *the gates of Hell shall not preuaile against it.* The Woman of Canaan, she had a shrewd tryall, when Christ tels her she was a Dog, in plaine termes, and when

4. Out of slender and slight grounds.

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when it came from *Christ* himselfe; and yet when her faith was good indeed, she could not chuse but she must cleave to him, shee would not giue ouer, there was a strong faith, that did knit her heart secretly vnto *Christ*; there was the ground that she held out, notwithstanding all objections; although, it may be, she knew not how to answer them, yet she let not goe, and that was a signe her faith was good: So, consider whether thy faith hold out when thou art put to such tryals as these.

2.
To take no
denyall.

Againe, consider whether thou wilt receiue no denyall when thou comdest and seekest to him; when thou comdest to seeke fauour at Gods hands, when thou comdest to seeke forgiveness of sinnes; consider whether thou art able to hold out, though he deferre long before he grant it. There is no grace that *God* giues, but he hath tryals for it afterward: Hee giues thee the grace of Patience; he will put thee to it, thou shalt haue some crosse, some affliction or other.

If he giue thee Loue, hee will doe as hee did with *Dauid*, he will see whether thou wilt forsake him, or no; he will make thee an offer of preferment, an offer of wealth, of praise, of somewhat or other, to see if thou wilt part with that for his sake, or no.

If he giues vs faith, he often tryes vs in this case; he denies vs long, he wrestleth with vs, as he did with *Iacob*, he makes many shews of going away. Thus, we know, he dealt with *Daniel*,
as

as soone as he began to pray, the answer comes, that his request was granted, but *God* would not let him know so much; he lets him goe thorow with the worke, he lets him seeke earnestly, and then he reueales and makes it knowne vnto him. So, perhaps *God* intends thee good, but he will put thee to the tryall, consider therefore if thy faith hold out in such a case.

Again, when thou hast gotten an answer, perhaps, after thou hast gotten thine answer, thou must wait long before the thing it selfe be giuen thee: Therefore consider if thou be content to wait for it: for that is the property of faith, to be willing to wait, as *David* often repeats it, *I waited vpon the Lord*. You know, *Abraham*, how *God* tryed him that way, when he made him a promise of a seed, of a Sonne, you know how long he waited for the performance. So *Isaac*, he waited long, before he had those two sonnes, *Jacob* and *Esau*. So *God* will put thee to it to wait, it may bee, for matter of justification; that is, he will not shew himselfe, he will not speake peace vnto thee, he will not giue thee a good looke; but yet he giues thee a secret strength that thou shalt wait, thou shalt not giue ouer, thou shalt stay till he speake peace; that is, till thou haue comfortable assurance, till thou haue the full testimony of the Spirit, as thou hast a secret testimony at the first working of faith. And so for matter of sanctification; It may be, *God* will suffer some strong lust to wrestle with thee, to contend with thee, as hee suffered in *Paul*, he will put thee to wait, before

R

he

3.

To be content
to wait.
Instances of
waiting.

*David.**Abraham.**Isaac.*

God puts his
children to
wait.

In justification

In sanctification.

he will giue thee victory ouer it. If thy faith be good now, thou wilt consider that he hath sworn, he hath made an absolute promise, that he will giue the Holy Ghost to those that are in *Christ*, that no sinne shall ouercome them, or haue dominion ouer them. If once thou come vnder grace, if thou haue faith, thou wilt neuer giue ouer, but wilt be content to wait, and to continue still struiuing and wrestling with it, thou wilt neuer lay downe the wasters, as a man that is overcome, as a man that is discouraged, as a man that is weary of the fight.

For deliue-
rance.

Hab. 2.

Iam. 1.

Simile.

And so for matter of deliuerance, perhaps *God* will let a crosse lye longer vpon thee: if thou haue faith, thou wilt not make haste, thou wilt be content to wait: *Hab. 2. The vision is for an appointed time, it will not lye*: Therefore, saith he, *wait, it will come, it will not stay*. That is, there is a certaine time that *God* hath appointed for thy deliuerance, before he will giue thee such a particular mercie; consider whether thou bee able to wait in such a case: for, if there be faith, (marke it) a man will be sure to wait, and not to giue ouer: as in *Iam. 1.* it is giuen there as a signe that faith is vnfound, they had so much faith as to come to *CHRIST*; but that was a signe that their faith was faulty, and vnfound faith, that it was not able to wait to the end, but gaue ouer.

If a man were sure now, that such a man were in the house, that hee must speake withall, hee will wait till hee come out, if he be sure he bee there. If thou be sure of *God*, if thy faith bee found,

sound, though he doe not answer thee presently, in many particulars, yet thou wilt be content to wait vpon him. Therefore this will shew that many a mans faith is vnfound, slight, and vneffectuall, that they haue so soone done, that they are ready to doe much in flashes, in some good moods, on a Sacrament day, it may bee, or in the time of sicknesse, or when they are affected with some Sermon, or vpon such an occasion; but, if thy faith were right, it would hold out, it would cleaue to CHRIST, it would goe thorow with all tryals, thou wouldest receiue no denyall, it would continue waiting vpon him. This is the fourth signe.

Last of all, you shall know faith by the concomitants of it; and they are foure; Loue, Hope, Joy, and Humility. If there be Faith, if thy Faith be good, it will alwaies haue Loue joyned with it; as the Apostle Peter saith, in 1 Pet. 1.8. *whom though you haue not seene, yet you loue him.* And you know the place in Galath. 5. *Faith which worketh by loue.* That is, Faith which begets Loue, and such a Loue as sets a man on worke. But it is a thing that needeth no prouing: you cannot deny it: you know how they are ioyned together in the first to the Corinthians, Chap. 13. *Faith, Hope, and Loue*: And it must needs be so, that, if thy faith be good, it will haue Loue joyned with it. For, if thy faith be right, thou lookest on GOD as vpon a friend, as vpon a Father; now thou lookest vpon CHRIST as on one that is married to thee; thou lookest on him as vpon one that

5. Signe of effectuall faith, the concomitants of it, which are 4.

1. Loue.
2 Pet. 1.8.

Gal. 5.

1 Cor. 13.

loues thee, and hath given himselfe for thee. Now if thou see this, and art perswaded of this indeed, if thou thinke and art perswaded indeed that hee loues thee, loue will beger loue, as fire begets fire. Therefore, if thou wouldst know whether thou hast taken *Christ* indeed, consider whether thou loue him or no.

Object.

But you will say you loue *Christ*. I hope there is no great question of that.

Ans.

Salomon saith, Every man will make shew for fashions sake, of goodnesse, *but where can you find a faithfull man?* So may I say of Loue: Every man saith, hee loues, but where shall one finde one that doth loue indeed? Therefore consider, doest thou loue in good earnest.

Quest.

You will say, How shall I know it?

Ans.

It is not a place now to stand to giue notes of Loue: wee will onely shew now, that Loue is a sure companion of Faith, and that Faith is not good, if Loue be not there: But yet I say, if thou loue him, thou shalt finde that in thine owne heart, thou needest not goe farre for a tryall of that.

Trial of loue.

I.
By the quick-
nesse.

Loue is the most sensible, the most quicke, and most actiue affection of all others. Consider if thou loue any creature, or any thing, any man or woman, dost thou not feeble thy affection stirring in thee? dost thou not finde thy heart thus longing after them whom thou affectest? thou delightest to be in their company, in their presence, thou desirest to be with them. So that, if a strangenesse grow betweene you at any time, thy heart

heart is not at ease till all bee right againe betweene you: So, doest thou loue the *Lord Iesus*? Doest thou keepe his Commandements? Doth a man professe to loue *God*, and cares not to vex him, and anger him?

Againe, Doest thou hate sinne? Doest thou thinke to loue *God*, and not to hate that, which he hateth? If a man loue *God*, he is holy and pure, and there is no man that loues the one contrary, but he must needs hate the other. There is no man that loues light, but he must hate darkness. If thou loue *God*, in his person, in his purity, in his holinesse, thou must hate sinne; and this hatred is generall; thou wilt hate all sinne, if thou hate any, and hatred will breed the destruction of a thing.

Againe, Doest thou loue *God*? art thou willing to doe any thing for his sake? Doest thou reckon matters of greatest difficulty easie to doe; as *Iacob* did make it a matter of ease because of loue?

Againe, Doest thou loue the Saints, those that are like him, those that are of such a disposition as *God* is of; Shall a man say he loues the purity and the holinesse of *God*, which hee hath not seene, which is hidden from his eyes, when hee doth not loue the holinesse and the purity that he sees in his Saints? For there it is taught in a visible manner in the creature, where you may see it more proportionable to you. It is a hundred times more easie to loue godlinesse in the Saints, than in *God* himselfe, because hee is

2.
By hating
sinne.

3.
By doing.

4.
By loue to the
Saints.

It is easie to
loue holinesse
in the Saints
then in *God*.

remote farre from vs, and they are amongst vs, and are visibly seene. Therefore, except thou loue the Saints, which thou seest holinesse in; except thou seest thy heart inwardly, to loue them with a naturall affection, as it were, that thou louest them whether thou wilt or no, thou doest but pretend.

5.
By the bounty
of it.

Againe, Dost thou loue CHRIST? Art thou willing to part with any thing for his sake? *Loue is bountifull*: Thou sayest thou louest God: What if he will haue some of thy wealth? What if he will haue thy credit? What if he will haue thy liberty for his sake? If thou loue him, thou wilt be content to doe it. Therefore, consider if faith haue begotten such a loue in thee, so that thou canst truly say, *though thou hast not seene him, yet thou louest him*.

2. Hope.

Hope distinguisheth the faith of christians from the faith of diuels and reprobates.

The second concomitant of Faith, is Hope: If thou hast Faith, thou hast Hope. And this distinguisheth a Christians faith from the faith of Reprobates, from the faith of Deuills, from the temporary faith that others are capable of: you know, the deuills belecue and tremble: He saith not, The Deuills belecue and hope; for that they doe not, Hope is a property of Faith, where there is Faith there is Hope. Now you must know; that a man hath neuer faith to belecue, but hee hath hope, which makes him expect what hee beleuees. If a man haue a promise of so much money which hee needs, hee hopes for the performance of it, and quiets himselfe, when hee casts his thoughts vpon it, hee

hee is at rest : when a man beleeuēs it, he hopes for it. Take an Heyre that hath such possessions, which is yet a Ward, and is yong, he hath not the Land in possession, but (marke) what hope he hath, it is not a vaine hope, but such a hope as puts other conceits in him than other men haue, puts another fashion vpon his actions, it makes him neglect many good things hee would doe; hee will not bee of such a calling, hee will not bee diligent: for hee hopes, hee makes account of it: See how such things worke vpon a man, which hee is not to haue in 7 or 8 yeeres after, perhaps. So thou hopest for Heauen, it is not a vaine hope, but it is a hope that will make thee carry thy selfe after another fashion, it will make thee so minded, that thou wilt haue an eye to it, and euery man that lookes on thee, may see that thou hast an eye to it: So that faith is accompanied by Hope. But now you must not say, that if a man hope, therefore there is no feare mingled with it: for you must know, that a man may haue Hope that is true and good, and yet may haue feare mingled with it. For this you must know, that if there bee nothing but hope, it is a signe that that Hope is not good. And therefore thou hast so little reason to be discouraged, because thou hast some feare mingled with thy hope, that thou hast the more cause to hope, and to thinke that thy hope is good, because there is feare mingled with it: for know, that there is a certaine sort of men, that haue neither faith,

R 4

hope,

Hope may be
mingled with
faith, *frave*

Note.

hope, nor feare, as Atheists, that haue some hope but no feare, as Deuils and desperate men, that haue some feare, but no hope; as presumptuous men, which haue but a shaddow of faith: But those that haue hope, and feare mingled with it, those may rather hope, that that hope which they haue, is good; they may be so much the more confirmed in it, because they haue some feare mingled with it.

The property
of hope.

Therefore consider, whether thou haue hope or no: Consider in what manner it is joynd with faith. When thou beleeuest that *Christ* is thine, that Heauen is thine, that thy sinnes are forgiven, and that thou art a sonne of *God*, but these things thou hast not yet, thou art as any other man, there is no difference betweene thee and them, thou hast no more in possession than other men, that walke with thee; now comes in Hope, and that expecteth that which is to come, that holds vp thy head, as it were, that, though you haue nothing at all for the present, yet that Hope will comfort you, that though you haue troubles, and crosses, and a thousand things more, to obscure and blot your faith, and the waues goe ouer your head, that you are ready to bee drowned, this hope holds you aboue the water, and makes you expect with comfort that which is to come: and not so onely, but, I say, it is a *liuely hope*, a hope that sets a man aworke, a hope that purgeth him. For, you know, that that a man hopes for, he will endeouour to bring it to passe, it is such
a hope

a hope as will not faile you, but will continue as well as Faith it selfe.

Thirdly, the third concomitant of Faith is Joy: *Romans 15. 13. The GOD of hope fill you with ioy, through beleeuing.* If you haue beleueed, you haue Joy. So in the first of *Peter*, chap. 1. vers. 8. *In whom you haue beleueed: (saith hee) whom, though you haue not seene, yet you beleuee in him, and ioy with ioy unspeakable and glorious.* (As if hee should say) If you beleuee in him, you shall know it by this, Whether doe you reioyce in him, or no? Consider that, where there is Faith, there is Joy. And it must needs bee so: As, you know, hee that had the Pearle went away reioycing; and the Kingdome of God consisteth in ioy, and Peace, and Righteousnesse. And therefore, where there is Faith, there certainly is Joy. And therefore consider, and examine thine owne case: Hast thou this reioycing in *Christ*? this reioycing in the Doctrine of justification, and forgiveness of sinnes. If we should examine mens faith by this, wee should find that there is but a little Faith in the World. Examine your selues, you that now heare mee, that heare this Doctrine of Faith; it may bee it hath been burthensome vnto you; it may be it is a thing you care not for; To heare of Iustification, and forgiveness of sinnes, they are things at the least, that, it may be, you take no great pains for; you doe not study them, you doe not prize them much: but, if you were forgiven indeed, you would prefer it before all other ioy, it would comfort

3. Joy.

Rom. 15. 13.

1 Pet. 1. 8.

comfort you about any thing. If you would say, what you would heare about all things else, you would heare of matter of forgiveness. A man now that hath knowne the bitterness of sinne, and afterwards comes to the assurance of forgiveness, (that is) to have Faith indeed, I say, hee will reioyce in it about all things else: all worldly ioy would be nothing to it. Therefore consider whether thou haue such a Faith or no; if thou haue not, certainly thou hast not Faith; and it is a sure signe that will not deceive you; There is no man that hath it, that hath not Faith; and wheresoever there is Faith indeed, there is extraordinary great reioicing in *Christ*.

Object.

Heb. 6.

But you will say, Many a man may have Ioy; the second ground *received the word with ioy*: and those that followed *John the Baptist*, *reioyced in his light*: and in *Heb. 6.* the Apostle saith, *they haue tasted of the good word of God*; they haue tasted with sweetness; that is, they haue had ioy in it.

Ans.

Tryals of ioy.

It is true, we confesse there is a false ioy: and therefore, if thou wouldst know whether the ioy which thou hast bee good or no, consider these three things:

I.

It holds out in tribulation.
Rom. 5. 3.

First, consider whether thy ioy hold out in tribulation or no. Therefore the Apostle addes, *Rom. 5. 3. not onely so, but we reioyce also in tribulation.* As if he should say, those that are hypocrites, those that haue a false faith, there may be much reioicing in them for a while, but we reioyce in tribulations; yea, we not onely reioyce in

in tribulation, but our ioy is increased by them, they are as fuel, they adde to our ioy: as in *Act. 5. the Disciples went away reioycing, because they were accounted worthy to suffer for Christ.* Where as the second ground, when persecution comes, there is an end of their ioy. Therefore consider whether thy ioy will hold out or no.

Againe, consider the greatnesse thereof: you know those words are added, *1 Pet. 1. 8. reioycing with ioy vnspeakable and glorious.* If it be right Joy, it will be such a great Joy, it will exceed all other, it will be like to that ioy in *Harnest*, as *Isay* speaks, it will bee a Joy vnspeakeable for the greatnesse of it; such a Joy, that at the least is so great, that whatsoeuer comes, yet it exceeds it. The other temporary Christian may haue ioy, but it is not so great, but some other ioy will come, and ouercome it, and drown it, and put it out.

Therefore, in the second ground, as their humiliation was slight, so was their Faith, they had a little humiliation for their sinnes, and they tooke *Christ* in a more remisse manner. And as their Faith was, so was their ioy, all slight. But now, when faith is sound and good, that Ioy is accordingly great, it is a great Ioy, that, at the least, ouercomes all other; that, take what ioy you will, if a man could haue an earthly Kingdome here, if a man could haue as great pleasure here as mans nature is capable of, if hee had neuer so much praise and glory of men, (these things wee naturally reioyce in) a right Christian,

Act. 5.

2.
It is great.
1. Pet. 1. 8.

Note.

3.
It is spirituall.Hypocrites
ioy is carnall.

Simile.

Heb. 6.
opened.

Christiā, that hath faith indeed, wil not reioice in these, but that he will reioyce in *Christ* about them. If thy ioy therfore be so great, that it overcome & exceed all other, be sure that ioy is good. But yet we must haue one thing more in Joy. In whom, though you haue not seene, yet you ioy with ioy vnspeakeable and glorious. That is, if it be such a ioy as is right indeed, which is a testimony of faith, that it is a signe thou beleuest, it is a ioy that is glorious, it is a ioy that is glorious and spirituall. Now an hypocrite may reioyce, he may reioyce in *Christ*, he may reioyce in the Kingdome of God, and the assurance he hath of it, and he may reioyce in the hope that hee hath that his sinnes are forgiven; but all this while hee reioyceth after a carnall manner: as, you know, a man may reioyce in spirituall things after a carnall manner, as a man may reioyce in a carnall thing after a spirituall manner. Therefore the ioy of hypocrites, when it is at the best, it is but a carnall ioy; there is something there that his flesh is able to reioyce in, it may be hee had some feare and terrour in his conscience, and after this comes a perswasion perhaps that his sinnes are forgiven him, and that he is in a good estate; that same fleshly feare and grieve before, that worldly feare and grieve will haue a ioy answerable to it, a naturall ioy; and yet it may be great, it may be a great flash of ioy, that may be as a Landfloud, make a great shew, which because it hath no spring, is soone dried vp; but it makes a great flash: and therefore in that, *Heb. 6. They tasted*

tasted of the good word of G O D, and of the powers of the world to come. I take this to be the meaning of it, (not as it is commonly interpreted, That an Hypocrite may taste of the good Word of God, and of spirituall priuiledges, he may taste of them, but not drinke deep of them, but this is certainly the meaning of the place,) They tasted some things in the good Word of G O D, which was sweet to them. Now, in such men there is nothing but flesh. (Marke) If a temporary Christian belceues for a time, hee hath in effectuall faith, in such a man there is nothing but flesh. That conclusion must be set downe: and if there be nothing but flesh, there is nothing can taste but flesh; for there is nothing else to doe it, and the flesh tastes nothing but objects that sute with it selfe. What shall we say then? There is somewhat in him that picks out, that in these spirituall comforts, in these spirituall blessings, in this good Word of God, he pickes out that which sutes with his flesh: That is, such a carnall man may be able to reioyce in the Word. Doe you not thinke that such a good Word of G O D may make carnall men reioyce in it? May he not taste such swe etnesse, as to take vpon him the profession of Religion, and to bring forth fruit, and to hold out long? No doubt there is. Are there not such things in that which we propound in the Gospell? To tell men of a Kingdome of saluation, of the loue of G O D, of the precious promises, of an inheritance, of escaping of Hell; may not a fleshly man, a man vnrege-

What meant
by tasting the
powers of the
world to come
Ileb. 6.

nerate,

nerate, may he not see, and reioyce in these? He may; and hath such a taste as is there expressed.

Consider now therefore if thy Joy be right; If it be a signe of faith, if it be good and sound, if it be a Joy that is spirituall and vnspeakeable; that is, if it be a Joy that is so great as that it exceeds all other joyes; if this Joy doe but hold out in tribulation, it is a certaine signe thy faith is good.

4. Humility.

Now, last of all, the last concomitant of Faith is Humility. If thy faith be right, it will bring that with it, to make thee humble and vile in thine owne eyes: For what is true faith? It is that which brings CHRIST into the heart, as you haue heard oftentimes; that which knits *Christ* and the soule together, it is that which causeth him to come and dwell with thee. Now wheresoeuer *Christ* comes to dwell, hee comes with a light, he shewes the creature his vilenes, he makes a man see his sinne, he makes him see what creature he is; whereas another that hath great hope, and professeth that he hath much assurance, his heart is lifted vp, and not cast downe. Such are not men which thinke themselves vile, and naked, and miserable, but they thinke themselves better than other men, they are forwarder than others in any thing, they thinke other men are not like them. And therefore they are ready to be more bold and venturous in any thing, they are ready to take vp opinions, they are ready to strike out this way or that way. But now a true Christian is humbled with

with it, because when CHRIST comes into the heart, he makes a man to see his vilenesse. As; you know, when GOD drew neere to *Iob*, when he came neere him indeed, then *he abhorred himselfe in dust and ashes*, then he saw what a one hee was, he saw not before, he thought the contrary, but when GOD drew neere indeed, that made him manifest.

When Christ comes into the heart a man is vile in his owne eyes.

So it was with *Isay*, when he saw GOD vpon his Throne, and the Angels about him, when he saw his holinesse, then, *woe is me, I am vndone, because I am a man of polluted lips*: He was sobere, but when he drew neere to GOD, he saw it.

I say 6.

So *Peter* said, *depart from me, I am a sinfull man*, when he saw Christ, when Christ came neere him, when hee manifested himselfe in his Diuinity, that he saw God in him; for so he did by that miracle that amazed *Peter*, and cast him down, and made him see what he was. So *Dauid*, when God drew neere to him, and promised to *build him an House*, to giue him an House that should bee eternall, to giue him the *Messiah*, whose Kingdome should neuer end, (for that is included in the giuing him a Kingdome for ever, and an House that should haue no end:) when GOD vouchsafed him so great a fauour, we see, *Dauid* was neuer so cast downe as then in the sight of his owne vilenesse, he was neuer so little in his owne eyes, he neuer said so much as hee said then. Now, (saith he) what is *Dauid*? what am I, or what is my Fathers House, that thou shouldst regard me thus, that thou shouldst bring mee hither-

to? This is Gods manner, when he comes into a mans heart, when he speaks peace indeed, when faith is a right faith, that brings *Christ* to dwell there; I say, it makes a man exceeding humble. Therefore the Spirit of Christians is a meeke spirit, they are humble and gentle, they are little in their owne eyes. Consider whether thou hast such a disposition bred in thee, or no: it is a signe thy faith is good, if there bee; if there bee not, it is a signe thy faith is not true. So much for the signes of faith. I make haste, because I haue one Vse more to adde.

Vse 7.
To act & exercise
faith, or
to set it on
worke.

If nothing be regarded of *God* but effectuall faith; that is, if that be the vertue of faith to be effectuall, or else it is nothing worth, then wee should learne hence, not to let that bee wanting to our faith, which is the excellency of it, which is the vertue of it, which is the proper qualitie of it. As, if it bee the vertue of a Horse to goe well; If it be the vertue of a Knife to cut well; If it be the vertue of a Souldier to fight well; or whatsoeuer you will instance in, whatsoeuer vertue it be, or whatsoeuer thing, you labour to finde that in it, whatsoeuer be wanting; (for e- uery thing hath some proper excellency, some speciall vertue wherein the thing consists.) Now to be effectuall, to be working, to be operative, if this be the vertue of faith, (as it were) if this be the character and excellencie of faith! Let not this therefore be wanting in faith. What is that then thou shouldst doe? Vse thy faith, set faith a worke, liue by it.

You

You will say, This is more than I can doe; this is *Gods* action, he must set faith aworke, and worke this in me.

Object.

I say, thou art able to doe this of thy selfe, when thou hast faith once. I speake to those that haue it: and this exhortation is to you. If you haue faith, vse it: many haue it, that doe not vse it. This is a thing that you are able to doe: For though *God* worke in you al the worke of faith, as it is receiued; yet know, hee doth not worke in you onely, but by you; hee makes you instruments: you are not as dead instruments, but as liuing instruments, to manne of your selues. It is true, that before you haue faith you are able to doe nothing; but when you haue it once, then you are able to vse it. Before a man hath life he is not able to stir, but when hee hath life once, then hee is able to moue and stir himselfe, for there is life there. When the Lampe is once lighted, you know you may feed it with the Oyle, and if you put more Oyle to it, you shall haue the greater flame: There is light, and you may increase it; indeed the difficulty is to light it; and that is *Gods* worke; he kindles the first fire, hee workes faith in the heart: But now, when thou hast it, learne to vse it. Doeſt thou thinke a necessity lyes vpon vs to vse other Talents that *God* hath put into our hands, and will hee not require that thou shouldest vse the Talent of Faith? Wilt thou wrap that in a Napkin, and let it lye dead by thee? Will not he call thee to an accompt for it? What folly is it, (my bre-

Answer.

Those that haue faith are able to vse it.

Simile.

Simile.

Morises to set faith on worke.

Habits are for
action.

Rom. 2.

God rewards
not according
to habits but
according to
workes.

Want of vsing
faith makes it
weake.

thren) you haue faith, which is so excellent a Grace, able to doe so great things as it is, and yet you will not vse it. There are many Christians that haue Faith indeed, and yet will not set it on worke. How great things would it doe, what a reward would it bring? As *Aristotle* saith of habits, That if a man haue no more but a habit & vse it not, there is no difference betweene the wisest man and a foole; for what are habits for, but for action? what is the Tree for, but for fruit? The habit serues but for the act; and this is according to the iudgement of Scripture, in *Rom. 2.* God rewards not men according to the habits they haue, but according to their workes. Therefore thinke not that thou shalt be rewarded according to thy habits of Faith which thou hast, though it be true that that sanctifies thee, but *God* doth reward vs according to the vse of our faith, according to the workes that our Faith doth bring forth, according to the efficacie of our faith. It is true, the taking of *Christ* is one worke of Faith, thou shouldest set it a worke to doe that; and besides that, all the workes of sanctification are all workes of Faith; all thy life long, euery houre thou hast somewhat for Faith to doe. Set thy faith a worke, and thy reward shall be accordingly.

And againe, if thou vse not Faith, thou shalt haue little enough of it; the vsing of it is that which strengthens Faith. It is *Gods* vsuall manner, when he giues Faith to a man, to giue him exercise, to keepe his Faith breathing, as it were
hee

hee will be sure to haue somewhat wherein hee will put him to it, some tribulation, he will put fire to it, to cleanse it. And therefore we should learne to make vse of our Faith, to set it on worke.

It is a generall Rule in all things, and as true in this, If a man haue an estate, what is he the better to haue it, if hee doe not vse it? To haue a friend, what is a man the better if he doe not vse him? Shall a man be a Fauourite of a Prince, and get nothing by it? Faith makes a man a Fauourite of God, a friend to GOD; and will you make no vse of GOD? It is that which he expects at your hands, will you haue God in vaine? Shall hee be your GOD, and will you make no vse of his power, of his wisdom, of his ability to hold you vp, to helpe you vpon all occasions? You should make vse of him, all that is his, is yours, if you make vse of it by faith.

Againe, shall men haue such priuileges as wee haue by faith, and shall not wee comfort our selues by them? What is it for a man to haue greate states, great Titles of Honor, & Houses, and Lands, if a man doe not thinke vpon them, that these considerations may cheere him? Wee should doe so with faith, this is the vse of faith.

Againe, if faith be vsed, it is able to do much for vs, if it lye still, it will doe nothing. You know what they did *Heb. 11.* They hauing faith, it made them doe that, it was but the vse of their faith: So it is with vs, Look how much

Faith giues vs
interest to all
that God halh.

Faith inables
to doe much.

Heb. 11.

thou vnest thy faith, so much thou shalt be able to doe. Therefore *Christ* faith, *Be it according to thy faith*: that is, not according to the habit of thy faith; that lyeth dead; as a Talent wrapped vp there; but, be it vnto thee according to the vse of thy faith. If thou set faith on worke, it will bee able to doe great things, it will be able to doe wonders, it will be able to ouercome the world; it is able to worke righteousnesse, it is able to preuaile with God and men, it is able to goe thorow the greatest matters.

Quest.

Ans.

How to vse
Faith.

1. In comfort-
ing our selues

But, you will say, How shall I vse it?

That is the thing indeed which I purposed now to haue shewed, how faith must be vsed, how wee must liue by faith: I should haue shewed how you should vse it.

First, in comforting of our selues; for that is one vse of Faith; thou shouldest set it a worke to fill thy heart with ioy, out of the assurance of the forgiveness of sinne, and of the priuiledges which thou hast by *CHRIST*. When a man hath faith, and finds his heart no more affected than other mens, he findes no reioycing there more than ordinary; Now set faith on worke, learne to belecue, and that thoroughly.

1. *Gal. 3. 12.*
Gal. 3.
opened.

First, set faith on work to belecue, to trust perfectly as the Apostle speaks, *Gal. 3. In the grace renewed by Iesus Christ*: trust perfectly; that is, thou shouldest beleue the full forgiveness of thy sinnes, thou must not beleue it by halues, so that there should bee a distance, as it were, betweene God and thee, some odde scores vnacquitted,

quitted, vncrest; but thou shouldest belecue so, *that thy joy may be full*, thou shouldest beleue throughly, that thy sinnes are forgiven, that all are acquitted, thou must not limit *God* in his mercie at all, as thou shouldest not limit him in his power. Thus a man should set faith on work, that hee may be able to say, *My beloued is mine, and I am his*. I know there is a Match made betweene vs. For vnlesse you lay this ground, a man shall not reioyce. This is all, therefore now vse thy faith. If Satan now come, and tell thee of some sinnes, and of some circumstances of those sinnes, and of some wants in thy repentance and humiliation, what serues faith for now? What serues all this for that you haue learned here concerning the Doctrine of Faith, but to teach you that these should be no scruples; you should beleue, and that perfectly? When this is done, that you see there is a Match, a Couenant made between *God* and you, now you must know, that all that *Christ* hath is yours; whatsoever he hath by Nature, you haue it by Grace. If hee be a Sonne, yee are sonnes; If hee be an Heire, yee are heires; and when ye haue done this, then consider all the particulars of the wealth of a Christian, that all is yours, *whether it be Paul, or Apollos, or the world, &c.* These things we haue often spoken of, you should run through and consider of them: If a man will consider that he is a King, that the world is his, that whatsoever is in *Christ* belongs to him, and oweth him a good turne, and will doe it at one time or other;

Ioh. 16.

Simile.

Faith makes a
man regard-
lesse of earthly
things.

when he considers all the precious promises. A man reckons his wealth not onely by his money which he hath lying in his Coffers, that he hath present, but by Bills and Bonds, and Leases, &c. See how many promises thou hast, there is not a promise in the Booke of *God*, but it is thine; set thy faith on worke to consider this, and to reioyce in it; set faith on worke so to see them that thou maiest reioyce in them, and weane thee from the things of this world, not to regard them; for they are small things of no hold. Shall a King regard Cottages and trifles? No, if thou thinke in good earnest that thou art such a man, why doest thou regard trifles? Thou shouldst doe this; when other men reckon their Lands, and their Houses, and their friends, a Christian reckons he hath *God*, hee hath many good works in store, he hath so many *precious promises* laid vp in the *Land of the Living*. Set thy faith on worke thus, not onely to reioyce, but to bring in a holy magnanimitie, answerable to such a condition; and let not Faith giue ouer till it haue brought thee to this. Certainly, a man that beleeueth he is a King, he will haue another spirit? for there is no other reason wherefore it is said *Saul* had another spirit; but that when hee came to bee a King, he had a spirit answerable. When thou beleuest these priuiledges, when thou settest thy Faith on worke to beleue indeed, to beleue them to be reall things, and not fancies, and notions, there will be bred a disposition answerable, a carriage and spirit futable; thou wilt not admit

of

of things that are vnfit for such a person, thou canst not doe it; but as one that is a Prince, that hath those hopes actually, hee cannot admit of thoughts that other men haue; no more can a Christian, when he is borne from aboue by the *immortall seed*, there is such a disposition wrought in him, that, if he will set his faith on worke to beleue these things, he shall not be able to admit of those base things which hee did before, and which others doe.

Againe, if a man set his faith aworke to beleue these things, hee would be able to vse the World as if he vsed it not, he would not care for losses and crosses, he would not grieue for them, as one that is not able to beare them. Thus wee should learne to set faith on worke, in beleeuing these priuiledges, that we may be able to walke with *God*, as *Henoch* did, and as *Paul* and *Moses* did; to walke with him in the vpper Region, aboue the stormes: There is much variety of weather when a man is below here, now it is faire, and then it is foule; if a man were aboue these, there is a continuall serenity; So a man that hath his heart in Heauen, a man that walkes with *God*, that hath his heart raised aboue others; if you would doe this, if you would vse Faith, if thou wouldst consider this, it would set thee aloft, aboue these things; thou wouldest soare aloft as the Eagle, thou wouldest care no more for these things, than the Eagle cares for the chirping of Sparrowes: they are trifles, thou wouldest ouerlooke them all. If wee did consider this

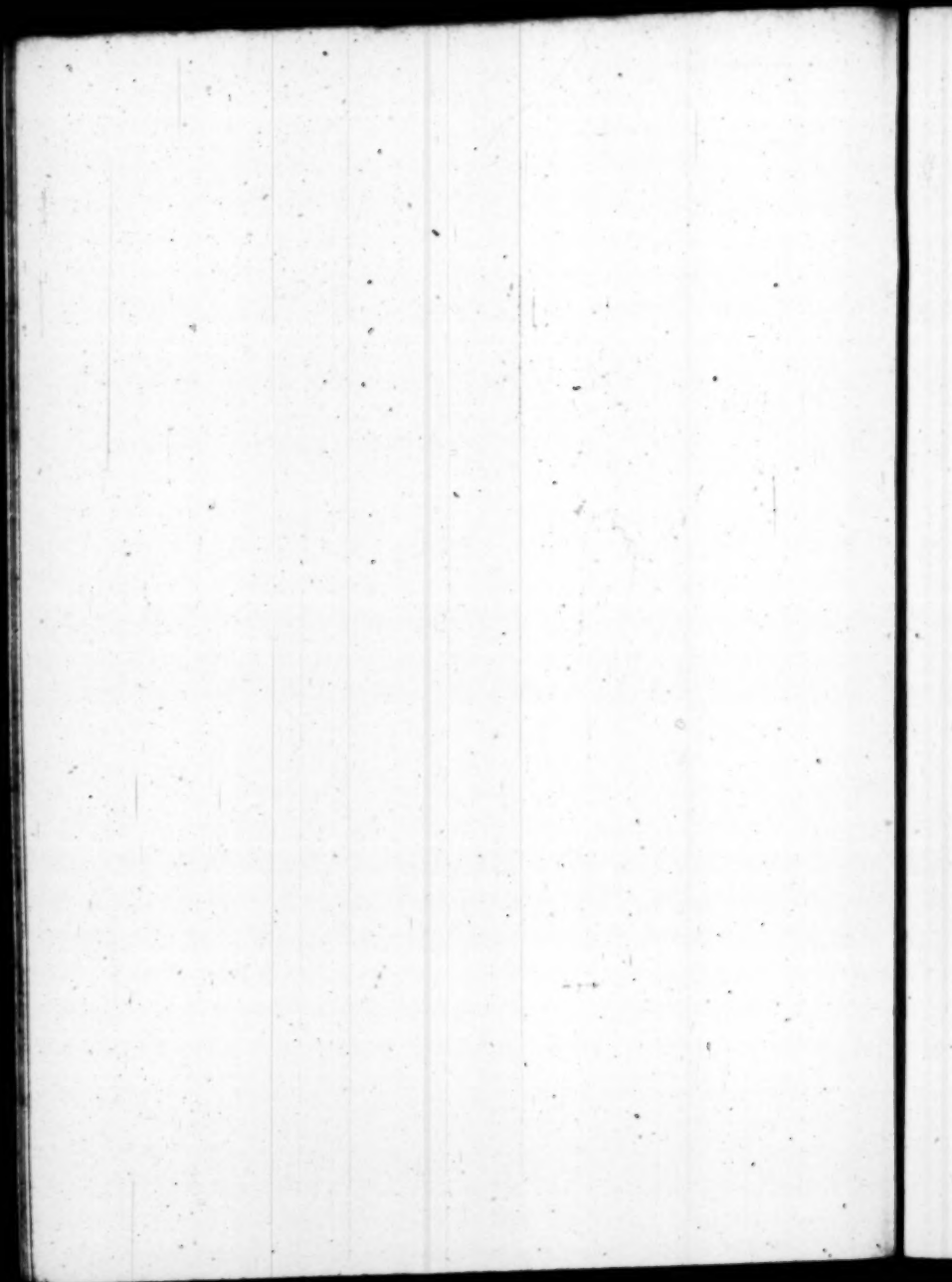
Faith makes
afflictions
easie.

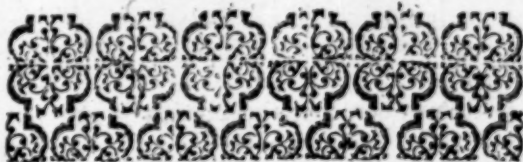
seriously, how would it alter our course? It would worke another disposition, another affection in vs. A man would consider, that if God be sure, what matter is it if a friend dye? If I haue *God*, what is the losse of any creature? And so, if a man suffer wrong in his name, what is it, if he haue *praise of God*? If thou beleeuē, and see *God* in his greatnesse, to haue praise of such a one as he, will make thee to contemne the rest. And so for wealth: What is *poverty*? What account did *Paul* make of it? It is nothing to one that hath Treasure in Heauen, to one that beleeuēs indeed, to one that seeth he hath all *Gods* Treasures opened to him. Thou shouldest learne to doe this in good earnest. If a man would set his Faith aworke to beleue it, his heart would be fixed, he would *be afraid of no euill tydings*, hee would say with himselfe, if there be no ill tydings from heauen, it is no matter from whence they come on earth. If a man would build, through faith, vpon the promise, and consider it really. This is the vse of Faith: thus a mans heart should bee filled with joy, a man would bee able to goe *through ill report and good report, through want and through abundance*, without being much troubled with either; the one would not much pusse him vp, nor the other would not deject him, but he would goe as a Gyant, and march thorow the variety of conditions; hee would passe thorow them, that neither the one hand nor the other, the good successe nor the ill successe should work vpon him much. This is a strong man: and this

Faith.

Faith will make thee to doe, if thou vse Faith, and set it aworke. But I am sorry the time hath cut me off: this is but an entrance, I giue you but a little taste : There are many things wherein Faith stands vs in much stead, wherein if we did vse Faith, how much seruice would it doe vs ? But for that which remaines in this Doctrine of Faith, I had thought to haue shut it vp at this time, to shew you how to vse it, how to make it effectuall, how to set it aworke, how to walk by it, how to husband and improve this Talent for *Gods* aduantage and your owne. But I cannot stand on it. So much for this time.

FINIS.





OF
EFFECTVALL
FAITH.

The fifth Sermon.

I THESS. I. 3.

Remembring your effectuall Faith, &c.



THE first thing wherein thou shouldst vse Faith, is to comfort thy selfe by it. Therefore consider, you that doubt of this, you that make question, (I speake to those that haue the worke wrought, whom the Holy Ghost hath made to desire *Christ* aboue all things, I say) remember that *God* justifieth *the vngodly*, and that you haue nothing to doe, but to take him.

Considerations to helpe Faith in comforting the Soule.

1.
God iustificieth the vngodly.

2. Remem-

2.
Christ is our
righteousnesse

2. Remember that *Christ is made righteousness to vs*, that no flesh might reioyce in his sight, but hee that reioyceth might reioyce in the LORD.

3.
The pardon
is generall.

3. Remember that the pardon is generall. Looke to the promises of the Gospell; you shall finde them without all exception. To vs a Saviour is borne, to take away the sinnes of his people; he came to take away sins of all sorts. Now, when God hath made no exception, why should we make any?

4.
God delights
in shewing
mercie.

Micha. 7. 8.

4. Consider that we haue to doe with a God, who delights to shew mercy, it is a thing that he is not weary of, it is naturall to him: And therefore as the eye is not weary of seeing, nor the care of hearing, because it is naturall to them, no more is God weary of shewing mercie. Nay, he delights in it, *Micha. 7. 8. who is a God like vnto thee, taking away iniquities, delighting to shew mercie, &c.* Why so? *Because mercie pleaseth him.* That is, there is no worke that hee is so much pleased in, as in shewing mercie.

5.
His mercies
infinite.

5. Consider thou, that art in such a case, consider that his mercy is as large as any other attribute. Every man thinks that this is no newes; what need you tell vs that God is infinite in mercy? I say, this is a thing that thou dost not consider: if thou diddest, thou wouldest not sticke vpon it as thou doest, If thou diddest belecue that God were as mercifull as he is; but we scant God according to our measure; we square Gods mercy according to our owne thoughts. Every man
measures

measure *Gods* mercie, according to that which he can conceiue. He thinks with himselfe, if a man commit one sinne, it might be forgiven, but when his sinnes exceed, when they grow out of measure sinfull, when they are sinnes so circumstantiated, as wee say, that they are out of measure sinnefull, here a man stands at a stay: What is the reason of this? Because we draw a scantling of *Gods* mercie, according to our owne conceits. Whereas, if wee considered that his mercy were as large as any other attribute, then we would consider that it hath no limits: and if it haue no limits, then whatsoeuer thy sinnes are, it is all one.

6. Doeſt thou thinke that *Chriſt* came from heaue[n], and tooke fleſh, and ſuffered death, to forgive ſmall ſinnes? No, it was to forgive the greateſt: the worke is large enough to match with the greateſt ſinnes. Theſe, and ſuch like reaſons thou ſhouldeſt labour to bring to heart, that thou maiſt beleue perfectly and thoroughly, and giue not over till thou haue done it. Let not thy faith truſt in *Chriſt* by halues, but truſt thoroughly. Thou ſhouldeſt come to this diſjunction: If I be out of the Couenant, why doe I beleue at all? why doe I receiue any comfort? If I be in the Couenant, why doe I not beleue perfectly? I ſay, giue not over, till thou haue brought thy heart to a full aſſurance. Thus a man ſhould doe that yet doubts whether his eſtate bee good, whether *Chriſt* bee his; when he is his. For when a man is once in the Couenant, that

6.
Chriſt came to
pardon the
greateſt ſinnes

Note.

Daily failings
breake not the
Covenant,

Pfal. 41. 7.

Quest.

Ans.

that the match is made betweene him and thee, why doest thou doubt? If thou be in the Covenant once, doubt not then that a sinne or two, or daily failings shall breake the Covenant betweene *God* and thee, it is impossible. Thou must know that thou often breakest the Covenant; but except there be a quite turning back, except thou altogether forsake *God*, except thou leaue *God*, and chuse thee a new Master, (this indeed breaketh the Covenant) otherwise, if it be but a failing, if it be but a sinne of infirmity, from day to day, when as yet thou keepest *God* in thy heart, thou cleavest fast to him, thou intendest to serue him, and not to forsake him and giue him ouer; thinke not that those sinnes, although they be great, breake the Covenant. And therefore, *Psal. 41. 7.* said the people of *God* there: *Although these things be befallne vs, yet haue we not forgotten thee, nor dealt falsely concerning thy Covenant. Why; we haue not turned backe; although we haue failed, and done many things amisse, yet haue we not dealt falsely concerning thy Covenant. That is, wee are not Hypocrites, our hearts are sincere.*

How proue they that?

Wee haue not turned backe from thee, our feet haue not gone out of thy wayes. That is, we haue not quite giuen ouer, as many men doe that make their pleasure their *God*, when they make their profit their *God*, when they diuorce themselves from *God*, then they break the Covenant, but else it is not a breaking of the Covenant.

Know

Know therefore for thy comfort, when thou considerest this, summe them vp together, and see now whether thou hast put thy seale to the truth of God, that he is true; that is, whether thou beleeue the promise, whether thou take and receiue CHRIST: for that is to put thy seale to the truth of GOD: when thou canst conclude that thou hast done that, then see if God hath put his seale to thee. There is a double seale:

Seale double.

One is, thou art sealed by the Spirit; that is, there is a secret witnesse of the Spirit, *the sealing of the Spirit to the day of Redemption*; the hidden *Mannah*, the secret witnesse that God giues to euery mans heart, as a priuie Seale that God sets on thee, *Griue not the Spirit, by which ye are sealed to the day of Redemption*. Now there is another seale, which is more manifest than this; as in 2 Tim. 2. 19. *The foundation of GOD remaineth sure, and hath this seale, The Lord knoweth who are his, and let euery one that calleth vpon the Name of the Lord depart from iniquity*. That is, there is another seale that GOD sets vpon you, whereby he enables you to depart from iniquity: This is a more open seale than the other. If thou finde that thou haue put thy seale to God, to his promise, and thou findest againe that he hath sealed thee by the inward witnesse of his Spirit; and hath sealed thee likewise by the fruit of amendment of life, with enabling thee to depart from iniquity; now what shouldst thou doe then? Make no more question, take it for granted, that Christ belongs to thee, and thou to him; Trust perfectly

1.
Secret.

Eph 4.

2.
Open.
2 Tim. 2. 19.

¶ Pet. 1. 13.

perfectly to the grace reuealed through Iesus Christ :
 A place that I haue often named, *¶ Pet. 1. 13.*
 Trust perfectly in the fauour; that is, in the free
 fauour, in the free promise reuealed through
Iesus Christ; that is, Doe not mince the matter,
 and say, it may be *God* will forgiue me, or it may
 be he will not; but doe it perfectly, let nothing
 be wanting, doe it perfectly, that thy ioy may be
 full; if thou doe it by halues, if thou doe it but
 in part, thou shalt haue but imperfect ioy.

The vse now that thou shouldst make of Faith,
 is to see thy ioy may be full: if thou be not cer-
 tainly perswaded, thou dost not vse thy Faith as
 thou oughtest. When thou hast done this once,
 when thou hast setled vpon this conclusion, to
 say certainly *Christ* is mine, my sinnes are for-
 giuen; now come to the priuiledges, consider
 them, and goe thorow them all: (I haue named
 them heretofore vpon another occasion:) and
 labour to comfort thy selfe with them; labour
 to haue thy heart filled with ioy; at the least,
 get so much comfort as may oueralue any af-
 fliction in the World, that there may be a grea-
 ter weight in the other Ballance, that though
 great afflictions doe befall thee, yet thou art not
 drowned, thou art not swallowed vp of afflicti-
 on, that thy heart faints not; but set thy faith a-
 worke, that thou maist haue so much joy, as that
 thou mayst goe thorow it. And againe, get so
 much joy, as at least may ouertoppe any prospe-
 rity outward, any comfort that thou maist take
 in thy friends, or in thy wealth, or in those things
 that

that thou findest thy heart too much to cleave vnto, that thou settest them at too high a rate; set thy Faith on worke, that thy joy may be full; that thou mayest not prize those so much; but that thou mayest looke vpon them as trifles, as matters of nothing, in comparison of the joy that is prepared for thee in heauen. Thus a man should vse faith; that is in any a affliction; that he doe not ouer-griue; and that no outward comforts, whatsoever befall him, take not vp his ioy too much.

Thus our faith should passe through all conditions, to vse the World as if we vied it not: So, I say, set thy Faith on worke. This is the first worke that faith should doe, to comfort a mans heart.

The second vse wee should make of Faith, should be to guide and direct our liues; that is, wee should vse Faith to be as the Rudder to the Ship, to turne our courses the right way vpon all occasions in our conuersation: For that is the office of Faith, to guide a mans life. For as it is in a way, so it is in our life, there are many turnings, it is not only a strait way, but there are many turnings, and when a man comes to a place where there are two waies to turne to, that he knows not which way to goe, now Faith comes and teacheth thee what thou shouldest doe. That is, there are many difficult cases, wherein a man knowes not what to doe, he is amazed at them; It may be God will lead thee through the way of the *Philistims*, through great persecutions, and troubles, which thou must wrestle with: Now set

T

thy

1. Vse of faith,
to guide and
order our
liues.

Simile.

The vse of
faith in the se-
uerall tur-
nings of our
life.

thy faith on worke, *fight the good fight of faith*; that is, thou must now overcome, thou must not balke the way of Religion, because of the troubles thou meetest withall, but passe thorow the troubles, that thou mayest keepe thy way.

Againe, it may bee *God* wil leade thee through pleasant waies, and not through the way of the *Philistims*, (as when the people came out of *Egypt*, the Lord led them not by the way of the *Philistims*.) If *God* giue thee peace and prosperity, now set Faith on worke, that this peace and prosperity that thou hast, that it soften not, that it loosen not the sinewes of thy minde, that it dissolue not thy strength: but keepe thy faith, and hold thy strength, that thou be not drawne to sinne against *God* by such a condition. In all the turnings of a mans life, to be kept straight, a man must set his faith on worke. It may bee *God* will giue thee peace for a time, take heed thou sit not down now and forget thy journey. As thou must not turne to the left hand so thou must not turne to the right hand, but passe through all, that thou mayest *approne thy selfe the seruant of Christ in straits, in necessity, in tribulation, by the Armour of righteousness on the right hand and on the left; through honour and dishonour, by ill report and good report*. That is, set faith on worke, in all the variety of conditions, to keepe thee in the right way, that thou turne not out of it. It is faith that must doe it: For example, put the case thou comdest to *Hesters* condition; there was a turning of her minde, shee had

Instances.

Hester.

had peace before, but when it comes so that that shee must venture her life for the Church, here shee had vse of faith. And so for *Abraham*, God bade him offer his sonne, hee was at rest a great while before, but now God tryes him what he will doe, here is a turning of his life, here was an Exigent, here was vse for his faith, he did it, faith turned him this way; Another man would have turned another way, that hath not faith. So when God calls *Moses*, he was quiet before in *Pharaohs* Court: now he must goe to suffer affliction with the people of God, then what must he doe in such a case? The Text saith, he did it by faith; by faith hee forsooke the glory of *Pharaohs* Court, and chose rather to suffer afflictions with the people of God, than to enjoy the pleasure of sin for a season. There be many hundreds of such cases that befall continually. I say, thou shouldst vse thy faith now, that it should leade thee in the right way, in all these difficult cases: for this is the vse of faith. See now another man that hath not faith, take a false-hearted man, and say what you will to him when any such exigent comes, you shal neuer draw him from his wealth, from his friends, from his worldly credit, because he makes that his maine, his heart secretly trusts in that, he thinkes, if that be gone, he is vndone; that is his god, therefore you shall neuer draw from that, for hee wants faith to make God his God. Come to another man, let him come into such an exigent, and you shall not pull him from God, he is his trust, he is his hope, and

*Abraham.**Moses.*

Instances of
faith guiding
a man in diffi-
cult cases,

1. Instance.

Ioh. 12. 12.

In confessing
of Christ,

if he loseth Gods fauour, hee loseth life and all;
and therefore that is the difference in all the
passages of things in their conuersation. This
then is the second vse we should make of faith,
to guide and direct vs in our liues. But because
this is generall, it may be it will not be enough:
I will come a little to Instances.

Suppose a man come to such a turning as
those in Iohn 12. 12. *Many of the chiefe Rulers be-
leeued in him; but they durst not confesse him, lest
they should be cast out of the Synagogue.* Put the
case, that thou be in such a case, as that thou art
brought now to such a tryall: Now, if thy faith
be such a faith as they had, that is a signe that
thou wantest faith indeed. Take two men, the
one will be content to be cast out, he will con-
fesse *Christ*, come what will of it. Another man,
when it comes to such a competition, that either
he must be cast out of the Synagogue, or deny
Christ, he will rather leaue that than the other,
he will rather part with *Christ*, hee will rather
forsake him, and the confession of him, than in-
dure such trouble.

2. Instance.

Praise with
merit.

So againe, come to a matter of praise of men,
to a matter of credit, when a man sees that this is
his condition in the place he liues in, and consi-
ders, if I serue God indeed, if I goe through in
my profession, I see I must bee contemned, I
must be despised, I must be trampled vpon; I
see, I must be hated of all men, as our Sauour
Christ saith, (for to be hated of some men, a man
might beare it well enough) but to haue all mens
hands.

hands against him, to bee excluded of all good company, (as they say) such a thing a man shall haue much adoe to beare, to lose all his worldly credit, all his friends; but when it comes to such a case, one man is willing to beare these, because he trusts in God: *I know whom I haue trusted*, saith Paul: Therefore he was willing to vndergoe all shame, to endure imprisonment, to doe any thing: another man doth not trust in God, and therefore he will not indure, he will leaue Religion, he will not doe the things that may breed this trouble, hee will mince the matter, hee will leaue that, that hee may secure himselfe, and keepe his credit, that hee hath amongst men.

So againe, come to matter of commodity: Let matters of profit, or aduantage in the World for a mans estate be offered, see the different condition now of a man that hath faith, and of a man that wants faith. See *Saul*, when he saw the fat Cattell, hee rooke them, his faith was nothing but a notion: If he had beleeued in God, he would not haue thought that the fat Cattell would haue made him more happy, but because hee saw them, and thought they would be aduantage to him, he saw them present, that was the thing he felt, hee beleeued not the other, therefore he did that.

And so for *Balaam*; when the case comes, that either he must curse the people, or else forsake the wages of vnrighteousnesse, surely he will haue respect to the wages of vnrighteousnesse: that

3. Instance:
In case of pro-
fit.

Saul.

Balaam.

He that wants
faith highly va-
lues outward
things.

The nature of
good men
takes content
in outward
things as well
as others.

is, though *Balaam* made a faire shew, he would doe any thing rather than to goe against *Gods* Commandements, and yet he had an eye to the other all the while, and *God* saw that he secretly looked to himselfe. So it may be, thou makest profession, thou makest a faire shew, thou wilt doe much. Remember this, it may be, it is but a high flying: The Eagle, though she fly high, yet shee hath an eye to the prey below all the while: So many men, although they doe much, yet they haue a secret eye to the prey; that is, they want faith, and therefore they regard these things too much. And when the time comes, that they must stoope to it, the time of tryall, when a man wants faith to magnifie other things, hee ouervalueth those things, hauing nothing better to trust vnto. In such a case, *Iudas* his 30. pence was a great matter: *Gebezi's* change of rayment, and *Achans* wedge of Gold. I need name no more examples. But take a man that hath faith, and this is no difficulty to him, hee will not onely let goe that wealth which he hath inordinately gotten: as *Zachens*, but he will suffer the spoyling of his goods with joy, because he beleeueth *God*, that hee hath in heauen a more induring substance. There is no Christian, no good man, but hee would be content to gaine as well as thou; what is the reason hee takes it not? He beleeueth that by forsaking that, he shall haue a more induring substance in Heauen. There is no man would forsake any thing but for the better, and that is the reason wee beleeueth, and thou doest not.

And

And so come to matter of safety and danger, and there you shall see what difference faith makes between men, how it turnes their course, when they come to such an exigent. See it in *Saul*, you know, he was commanded not to offer Sacrifice till *Samuel* came, G o d did put him to the tryall, The *Philistims* were vpon him, the day of Battle drew neere, hee saw the people shrinke away, *Saul* was put to it now, whether hee would trust God for his safety or no: If *Saul* had had faith now, and had thought with himselfe, If I keepe the Commandement, is not G o d able to helpe mee, what though the people shrinke away; cannot G o d doe as much with a few as with many? If hee had beleueed, hee would haue done otherwise: But he did not beleue, and therefore you see which way hee turned.

The like wee see in *Ioram*, *Ier. 42.* This was his case, he was the Captaine of those that were left behinde in Captiuitie; If he had stayed in *Ierusalem*, hee had had nothing to defend him, there was pouerty and want of all things; if hee went downe into *Egypt*, that was a safe Country as farre as any one could see, it lay farre from all danger of Warre, there was plenty of all things, and hee was a strong King, able to defend him, There comes Commandement from G o d, that hee should keepe himselfe still in *Ierusalem*, and should not goe downe into *Egypt*: It is a place worth the reading, *Ier. 42. & 43. Ioram*, in this case, beleueed not that G o d would keepe him safe

4. Instance:
In case of safety and danger.

Saul.

Ioram.
Ier. 42.

Ier. 42. & 43.

safe where he saw no meanes of safety. Therefore, in that turning, you see what choice hee made, which was his vtter vndoing; hee went downe into *Egypt*, and there the Sword and the Famine followed him, that *God* might make him know, that it was not any outward condition that could keepe him safe, and that he was able to keepe him safe in another place, where there seemed to be more danger.

On the other side, take those that trust in *God*, in any such case, when they are brought to any such difficulty, they are willing to venter to put themselues vpon *God*, to goe any whither, as *Luther* went to *wormes*, they care not for any danger before them.

Luther.

Object.

But some will say, it is true, if I had a Prophet sent to me, to tell me in such a case that I should be safe, I should trust on him.

Ans.

In a good
cause *God*
hath promised
good successe.

Certainely, if thou hast not, yet if the cause be good, if it be a thing that *God* lets thee awork on, if thou goe by a right rule, know, that in this case thou hast as true a promise of safety, that *God* will deale well with thee, as if thou haddest a Prophet sent immediately from *God*. Therefore I say to thee in such a case as *Luther* said to *Melancton*, which was a good reason when *Melancton* began to faint: *Luther* being a farre off, wrote a Letter vnto him, and tels him, saith he, if the Cause be not *Gods*, why do not we giue ouer? why doe we not shrinke? why doe we doe any thing? And if it be *Gods* Cause, why do we shrink? why goe we not thorow? He needed no

Melancton

more.

more but to know that it was *Gods* Cause: and after that, see how he exposed himselfe from time to time: and as no man was bolder than he, so no man had more comfort. It is with vs in this case as it was with *Jeremiah*, *Ier. 26.* *God* bids him go and speake his Word to the people, all his words, and tels him that the people would be ready to put him to death; and so they were, they said he should die, but yet he obeyed *God*, because the *Lord* sent him; and see what was the issue of it, *God* turned the matter, and saved him. This is faith, when a man comes in that case to set his faith aworke, that it may set him the right way that he is to goe in, which way he is to turne.

Ier. 26.

And so, put the case that *God* brings thee to such a case, that thou art in danger of prison, in danger of death, in danger of the greatest crosse, of the greatest persecution and trouble, now one man consults with flesh, the other consults with the spirit, he sets faith a worke to worke his worke for him: you see what *Stephen* did in such a case, and the reason of it, *Acts 6.* Hee was a man full of faith, and therefore he feared not what they could doe to him. See what *Paul* did, in such a case; you see what danger he was exposed vnto, but he consulted not with flesh and blood, but what did hee? Hee set faith on worke, that it might guide him in all the way that he went, in all the turnings of his life.

5. Instance.
In great feares

Acts 6.

And so, on the other side, for pleasure, there are 2. men that haue pleasures propounded, the holiest

6. Instance.
In pleasures.

Quest.

Ans.

Why holy men
forsake the
pleasures of
sinne.

7. Instance.
In case of pro-
vision for po-
sterity.

holiest man hath the same nature that others haue, they would take the same delight that others doe, as farre as they are naturall.

What is the reason then they doe not? why doe such men turne from all sinfull delights, and runne another course?

It is nothing but faith that enableth them to doe it. By faith *Moses* left *Pharaohs* Court, and the pleasures of sinne for a season, and chose aduersity with the people of *God*: that is, as if he should say, If you would know why *Moses* did this, it was faith that enabled him: that is, hee beleeued, that if he had enioyed those pleasures of sinne, he should haue been a loser by them, he should haue fared the worse for them. Againe, he beleeued, that by his suffering aduersity with the people of *God*, he should gaine; it was onely faith that made him doe this. If thou haddest faith, thou wouldst forsake thy pleasures, and liue a more strict life, as the Saints doe. So that still you must keepe that conclusion, that you must set faith aworke in all the turnings and passages of your life, for that is it that guides you in the right way.

Againe, Take two men that haue both children to provide for, they haue posterity to care for; the one man he reasons thus with himselfe; If I leaue them not as good a stock as I would, yet I shall leaue them *Gods* blessing, which is able to make them prosper; and though I should leaue them abundance, yet all that, without *Gods* blessing, will not bee able to doe it. Therefore
such

such a man will be indifferent for matter of estate, he will leaue a conueniencie for them, if he can, but he takes no great care, he had rather lay vp faithfull prayers in heauen, he had rather see them *brought vp in the feare of God*, for hee trusts G o d, and he thinks that his blessing can doe it, without meanes; and hee knowes that great meanes, without Gods blessing, cannot doe it. But when another man is in this case, hee lookes to that which is represented to his eyes: and therefore he will not haue done till he haue provided such a portion for such a childe, till he haue buile him houses, till he haue made them firme on euery side, till hee haue added house to house; this is out of want of faith, hee beleenes not: hence it is that these two runne a different course.

So againe, one man lookes to his businesse, he will not spend time to examine his heart, hee will not spend time in prayer from day to day; he saith; my businesse will goe at six and seuens, my businesse will not be done: when as another man, that hath chosen *Maries* portion, is content to lose somewhat, he is content that many things should goe amisse, hee is content to lose somewhat of his estate, hee is content to let his businesse lye vndone, or not to be so well done, because hee thinks, to be busie in good workes, in prayer, and to haue the fauour of G o d is greater aduantage, hee thinks he hath chosen the better part. Now it is faith that workes this difference. What should I doe? Why should I
name

9. Instance.
Impliment.

name any more Instances? You may name more to your selues, as you haue faith, so it will guide you, it will turne you this way and that way in the turnings and passages of your life.

Quest.

But now, because I am farre in the point, (and I see the time runnes fast away) before I leaue, I would not onely shew you what faith is able to doe, but I would worke you to this a little.

Ans.

1 Tim. 4. 10.

You will say then, What is it to trust in God? For that is the reason of all the difference, you see: Therefore, saith *Paul*, 1 Tim. 4. 10. *Wee labour, and suffer rebuke*, what is the reason? If you would know the cause, why wee lead such a life, why we runne another course than others, why we liue a painefull life in labor from day to day: but if a man had good wages, he might well do that, we labour & suffer, and are rebuked, and haue nothing but persecution for our paines; but, saith hee, wee doe it *because wee trust in the liuing God*: therefore we labour, and suffer, and are rebuked, because we trust in the liuing God. I say, doe this, and thou shalt be able to doe the same that *Moses* did, thou shalt be able to doe the same that *Paul* did, the same that all the Saints haue done. If I could but perswade you now to trust, in God, to set your faith aworke thus farre, There is no man that heares me this day, that is in any other course than in the waies of Religion and godlinesse, but hee would turne his course: and therefore I will labour in this a little.

Quest.

You will aske me then what it is to trust God?

I will shew you a little what it is, because every man is ready to say, trust in GOD, but I am not able to doe this that you say, when I come to such a hard turning. Deceiue not thy selfe, this is to trust in *God*, namely, to be vnbottomed of thy selfe, and of euery creature; and so to leane vpon *God*, that, if hee faile thee, thou sinkest. There is many a man, that he pretends hee trusts in *God*: but hee so trusts *God*, that withall he will prouide for himselfe: such a man faith, *GOD*s blessing is a good addition, but to haue that for all, hee will not, he will be sure he will bee strong, hee will make his Mountaine strong about him; and he will haue the blessings of *God* too: for faith in the promises, he makes them good notions; but for things to trust to, to rest on, it is a thing hee will not be perswaded to. Now this is not to trust in *GOD*. But this is to trust in him, when thou doest so cast thy selfe on him, that, if he should faile thee, thou wert vndone by it.

To exemplifie it to you: There was an action that *Alexander* the Great did, (I vse it onely to expresse what I meane by trusting in *GOD* :) When hee was sicke, there comes a friend that was alwaies close with him, that was a Physician, and he prepared him a Potion; but before the same came to him, there was a Letter deliuered to him, to signifie to him, that that very Potion was poyson: when his friend came with his Potion in his hand, he takes the Letter that was sent to giue him notice of the Treason, and drinks off

Ans.

To trust in
God, what,

Example of
trust, in *Alexander*.

off the Cup with one hand, and reaches the Letter with the other, so he dranke off the Cup before he shewed the Letter. Here *Alexander* trusted him; if he had failed him, he had lost his life; he did not first shew the Letter, and then heare his excuse for himselfe, but he shewed that hee trusted him. In such a case, if thou be able to trust *God*, if thou canst put thy selfe vpon him, if he faile thee, thou art vndone, in such a case; this is to trust in *God*.

To vse another expression, that you may know what it is.

There was a King of this Land, that sent his seruant, a Generall of his Army, to spare a City: he had command vnder the Broad Seale, from the Councell, and from the Kings owne hand, to doe it: and to disobey this Warrant was death: But withall, the King sent him a secret message that he should destroy the Citie, and to trust him to saue his life. The party did so: The Broad-Seale and Commission was to spare the Citie, to forbear it; The secret charge was to destroy it: This he did, and trusted the King for his life; if he had failed him, he had been destroyed. These similitudes shew what it is to trust in *God*: If thou be brought to such an exigent, if thou wilt trust *God* in such a case, as wherein if he faile thee, thou art vndone; This is to trust *God*, not to seeke his blessing so as to make that an addition, but to put all vpon him. Therefore, that you may know that this is to trust in *God*, know, that except thou doe it thus,

G O D is not ready to answer thee. Therefore commonly, he puts not forth his strength to deliuer men, or to bestow vpon them any great blessing, but when he hath brought men to such an exigent. And because men will not trust in him commonly, while other props are taken away, (For we should trust in God in the midst of prosperity and happinesse, but because men will not doe it till then,) he strips them of all, that they may doe it; hee brings a man to such a case, that hee shall haue nothing else to trust vnto.

What is the reason that Paul saith, 2 Cor. 1. 10. *we receiued the sentence of death, that we might learne not to trust in our selues, but in God that raiseth the dead?*

God meant to deliuer him, when he saith, *hee receiued the sentence of death*; that is, there was no helpe in the World, that hee could see, in himselfe, or in any other creature; Now he was brought to trust in him, and then God answered him in his trust: so you shall finde, Zeph. 3. 12. *I will leaue among you men that are humble and poore people, and they shall trust in the Name of the Lord.*

Why did not these trust in the L O R D while they were rich.

Our nature is so backward, and so exceeding deceitfull, that wee cannot till other helpes are gone. *I will leaue among you a sort of poore people, and they shall trust in my Name.* (As if hee should say) When men are brought to that,

Why God defers deliuerance till extremity.

Quest.

2 Cor. 1. 10. opened.

Ans.

Zeph. 3. 12.

Quest.

Ans.

We trust not in God till other helps faile.

1 Tim. 1. 5.

2 Chro. 14. 11.

Instances of
Gods deferring
to helpe.

Abraham.

that all other things are taken away, and till then they will not trust in him. Indeed till then it is not trusting. And therefore in 1 Tim. 1. 5. *Shee that is a widdow is left alone, and trusts in God.* Till shee be left alone, till the other props be taken away, a man cannot trust in God. Hence it is, that commonly when men are brought to the lowest, they are neereest to God, they haue best accessse vnto him; because when they are brought to such an exigent, then a man will pray best; and when he prayes best, then hee speedes best, then faith is set on worke, and it workes best when it is alone, when it is stripped of all other helpes. And therefore you shall find in the Booke of God, when men were lowest, they had neereest accessse to God. *Asa*, when hee was come against with many thousands, he trusted vpon God, though hee went against them with halfe the number, and God deliuered him, because he prayed and sought to God, and saw that hee was not able to doe any thing, hee trusted in God. Another time, when *Asa* had forgotten God, when hee was strong, when he thought himselfe more able, when he was to deale with one that had a weaker Armie a great deale, the King of *Israel*, hee was ouerthrowne, and shut vp that hee could not stirre, because hee sent to the King of *Aram* for helpe. It is Gods manner to deferre sending of helpe till a man bee brought to the Mount, as he did with *Abraham*; hee might haue done it before; but, you know how hee did with *Abraham*, he brought him to

the

the last cast. And *David*, he was brought to the very point of perishing by the hands of *Saul*, before hee deliuered him. And so hee did with *Jacob*, *Eſau* comes against him with foure hundred men, (with a full resolution to destroy him) before he would deliuer him. It is *G o d*'s manner to doe thus. And so hee did with *Iob*, and other seruants of his; his fashion is to doe so, to bring men vnto the very brow of the hill, till their feet be ready to slip, when they are euen going, and then hee delights to appeare and deliuer them. Therefore, in such cases, trust *God*, put all vpon *God*; that is, when *G o d*, in any turning of thy life, brings thee to such an exigent, that thou seeſt all at the point to be lost, that thou art at the point to be vtterly vndone, learne to trust in *G o d* in good earnest, and that shall guide thee, and turne thee the right way, when thy flesh is ready to goe another way.

What was the reason that *C H R I S T*, when hee was on earth, would doe nothing except they beleeued in him?

When thou haſt any thing to doe, if thou beleeued in *God*, that will make him ready to helpe thee, because then it is an acknowledging, and an attributing to his power. If hee should doe it in another case, he should lose his labour, hee should lose his glory, men would not bee built vp in him by that which hee did. Therefore, make vse of faith, set faith on worke as I said. I should come to this now, to moue you to trust in *G o d* in all cases. If I could perswade

V

this,

*David.**Iob.**Quest.**Anſw.*

Why *God* is
ready to helpe
if we beleue.

Psal. 37.

Our trusting
in God inga-
geth him to
helpe vs.

Object.

this, men would turne the courses of their liues, and would trust in him: for know, if thou trust in God, hee neuer failes any that trust in him, as David saith in *Psal. 37. I neuer saw the righteous forsaken, &c.* As if he should say, Aske all his seruants, aske all men that euer haue knowne him, all the men that haue liued with him, that haue finished their course with him, aske a seruant of God, when hee comes to dye, how God hath dealt with him; whether he hath sayled him all his life; I am perswaded that there is not a seruant of God, but will say that hee neuer sayled him; and if he were to leaue an exhortation behind him, he would exhort others, from experience of his trust; It cannot bee that God should sayle thee, if thou rest vpon him. Thinkest thou that God can faile thee, when hee saith himselfe so often, hee will neuer faile thee, nor those that trust in him? Will a man faile one that trusts in him? We vse to say, Oh I will not faile him, for hee trusts in mee; and doest thou thinke that God will faile thee in such a case? If GOD should faile men in such cases, there is no man that would seeke him. But that men should be encouraged to serue him, hee hath promised, not onely, not to faile thee, but hee is abundant in truth, he will be better than his word, he doth what he sayeth, and more too: If thou wouldest trust vpon him in such a case, thou shouldest finde that hee will answer thee.

But thou wilt say, I see not how hee will doe it, the case is such a hard and difficult case.

Thou

Thou must know that there are strange passages in Gods providence, hee is able to bring things to passe, though thou know not how it should bee. See his providence 2 Kings 8. The Woman there, the *Shunamite*, shee beleeued the word that the Prophet had said, that there should bee seuen yeeres Famine, shee left her Land and Countrey, this was an act of Faith, that made her doe this; See how this Woman beleeued now: she followed the direction of the Prophet, she did that which God appointed her to doe: see how God brought it to passe, that the seruant of *Elisba*, *Gehezi*, should be there with the King, and that he should be telling the King of *Israel* of the great acts of *Elisba*; That there should be such a concurrence of all things, that she should come iust at that time, and no other, when the man of God was there, yea, when he was telling of that very story, that then shee should come in, and so she got her Land; or else it is likely that the Woman, hauing liued away so many yeeres, it is likely she had had a hard suit of it; but Gods providence brought these things together.

So againe, looke on *Mordecai*: It is a strange case: It was concluded, that he and all the Iewes should be slaine: The Decree was gone out, there was nothing in the World, for ought hee saw, that could hinder it, the very night before *Hester* was to come to the King to make her request; if it had been but a night longer, perhaps it had failed: but that there might be a concurrence of

Answe.
God can helpe
in difficult ca-
ses.

2 Kings 8.
Shunamite.

Mordecai.

Hester 6.

all this, it is said in *Hester 6.* *The King hee could not sleepe that night*, and when he could not sleep, he might haue called for another Booke than the Booke of the Chronicles; and when he had the Booke brought, he might haue false vpon another place, and not vpon that where *Mordecai's* act was recorded, but that there should be a concurrence of all this in that very time. Is not *God* the same *God*? why should not we be ready to trust in him still? Doe we not see the same daily? If his Workes were recorded and obserued in our remembrance, certainly we should trust in *God*.

Object.

But, you will object; the *Lord* doth euery thing by meanes, he doth not worke Wonders, he workes not Miracles now adayes: And, when I see no meanes, I hope you will not haue mee to expect Miracles at *Gods* hands, to tempt him.

Ans. 1.
Concerning
vse of meanes.
Esay 7.

You must remember *Abaz* his case, when *God* came to *Abaz*, and told him by the Prophet *Esay*; *Esay* chap. 7. *That Aram and Remaliah's sonne, those two smoking Fire-brands, should not haue their wils, should be disappointed, that he would fight for him against them: Saith the Prophet to him, Aske a signe of the Lord in the Heauen above, or in the Deepe below. No, saith he, Abaz will not tempt God. What is the meaning of that? That is, I will prouide for my selfe, I will not trust to his Word, I will looke vnto my selfe, I will prouide an Armie, I will not tempt God; That is, I will not goe about it without meanes, I wil look about me; And for such a signe as resting*

Note.

ing on that promise, If I should do this, I should tempt God.

See here is a faire excuse: Take heed of such excuses, say not, I shall tempt God. And know, that though there be not Miracles, yet God hee workes wonders now adayes, aswell as then, his hand is not shortned; now hee is the same God, he is as powerfull as hee was. It is true now as it was in *Dauids* time, that wonderfull are thy workes. And CHRIST now in the time of the Gospel, his Name is wonderfull. In *Isai. 9. The gouernment is vpon his shoulders, and his Name shall be called wonderfull*; in the gouernment of his Church he doth wonderfull things; that is, when a thing seemes to be neuer so strong & well built, when the strength of the Enemy seemes to be neuer so great and inuincible, he is wonderfull to disappoint them.

Againe, when the strength of the Church seemes to be little, he can make that effectuall to do great matters, it shall do wonders: & therefore I say, God is able to doe wonderfull things now.

Now those very things which seeme wonders to men, are not Miracles, though they may be great workes:

That Wonder that *Elisba* said, that the next day things should be so cheape, you see, that was reckoned so great a matter, yet it was done after an ordinary manner: There was but a false feare scattered in the Armie and it was done. Therefore, he that wrought wonders then, he can doe the same now.

Though God worke not miracles now, yet he works wonders

Isai. 9. 7.

Wonders wrought after an ordinary manner.

That deliuerance which the Iewes had, it was a thing that may be done now.

So those wonders, those great acts which God did when men trusted in him, they are things which he doth daily now.

Therefore to answer punctually, because men doe deceiue themselves in that, when we exhort them to trust in God, they say still, wee must vse the meanes, I will giue a threefold answer to it:

It is true that God vseth meanes, but they are meanes of his own providing, & not the meanes, many times, that thou pitchest vpon. For thus far it is true, God doth it not but by meanes; that is, he doth things by second causes, he doth them not by an immediate hand of his owne, though he be able to doe it: But now what those causes are, thou knowest not. Therefore this set downe, that God doth it by meanes of his owne, and not by those meanes thou seest. It may be thou pitchest vpon some particular meanes, and thinkest surely it must be done by this: and because thou seest no other, thou thinkest, if that fayle, all is spoyled: But it is not so; God will not doe it by these, nay God is so farre from doing it by them, that his vsuall course is, when men haue pitched vpon particular meanes, and thinke surely the businesse must be brought to passe by this, or else all will faile; God many times vseth not that, but a meanes which thou neuer thoughtest of.

In such a case, it fares with vs as it did with Naaman the Assyrian, when he comes to the Prophet of God, he thought before-hand, that the

Pro-

Ans. 2.
Consisting of
3. parts.

I.
Wee must vse
Gods meanes.

We must not
pitch vpon par-
ticular meanes

Naaman.

Prophet would haue spoken some words, and haue healed him, but he bids him goe and wash, which was a thing that he neuer thought of: So thou many times thinkest of these meanes, thou pre-conceiuest things in thine owne heart, thou thinkest thou art right, thou thinkest it must needs bee done this way, thou seest no other meanes; but, it may be, God will not doe it this way, but he will doe it a way that thou thinkest not of.

So *Ioseph*, when he was in fauour with *Pharaoh* his Steward, one would thinke, that this should haue beene the meanes of *Iosephs* aduancement, and of bringing to passe that promise; but this was not the meanes that God vsed.

Ioseph.

Againe, when that *Pharaoh* his chiefe Butler was deliuered, one would thinke that that should haue beene the meanes to haue wrought his exaltation; but yet these were not, there fell a meanes that *Ioseph* thought not on; and so God doth daily.

Many times, the thing that we most trust vnto, and put most confidence in, doth faile and de-
ceiue vs, God dasheth in pieces such meanes, and vseth other meanes to helpe, that neuer came in-
to our hearts to thinke of. Doe we not see it oftentimes?

Againe, that meanes which we thinke will not doe, oftentimes doth it. Therefore say not, I trust in God, that he will doe it by meanes; for God delighteth to doe it by meanes.

Men are ready to say, Oh, if I had such a Phy-

lician, or if I had such ayre, or such meanes, I should doe well enough: How doeſt thou know that? It may be, *God* will not vse that.

So, those that are in distresse; Oh, if I had such a man to comfort me! Why thou knowest not whether that be the means that *God* will vse, or no. Therefore say not, because I see not means, therefore I will not trust in *God*. I say, *God* will doe it by meanes, but hee vseth meanes of his owne prouiding, and not of thy seeking. This is the first answer to it.

2.
Gods blessing
maketh the
meanes effe-
ctuell.

The second answer: If thou say, that *God* doth it by meanes; yet remember, that it is his blessing or his curse, which makes those meanes on which thou art fixed, effectuell or ineffectuell. The greatest meanes, the fairest, the most specious, & most probable to bring things to passe; remember, that if *God* doe but say to that means, prosper not, (for that is the curse, when he bids a thing wither) thou shalt not doe it.

Againe, if it bee weaker, if *God* say to such a thing, goe and doe this businesse, it shall be able to bring it to passe: this is his blessing and his curse; you should learne to haue these words, not onely in your mowthes, but to know the meaning of them; and not onely so, but to come to the practice; to say with your selues, when things are faire and probable, Except *God* bid this doe it, it shall not be effectuell, if hee curse it, it shall wither.

3.
God giueth
his blessing not
according to
our meanes
but our vp-
rightnessel

Thirdly, remember this, That his blessing is dispensed, not according to thy meanes, but according

cording to the vprightnesse of thy heart, according to thy workes. One would thinke, when he hath riches, then hee should bring it to passe: but, saith the Prophet, *Psal. 62. Riches belong to the Lord, they come neither from the North nor from the South: And, when riches increase, set not your heart vpon them:* Saith hee, it is not riches that makes men happy; for that Objection will come in;

Psal. 62.

If I had riches, I should bee able to doe this or that, they are the meanes to make a man happy, though happinesse consists not in them.

Obiect.

No, (saith he) *when riches increase, set not your hearts vpon them.* (As if he should say) If wealth would doe you good, I would giue you leaue to set your hearts vpon it: but it is not in wealth or riches to make a man poore or rich, but that comes of the Lord. But now comes in the Objection:

Ans.
Riches make not happy.

Yea, but God doth it by meanes, the Lord doth it by riches.

Obiect.

No, *God rewards men according to their workes, not according to their wealth.* So that, when thou trustest to the meanes, know that God blesteth thee according to thy workes, not according to the outward condition thou art in. Thus wee should learne to doe, when wee say God doth things by meanes, when a man sees the fairest meanes, yet, if thou find that thou hast not prayed, thou hast not sought to God, thou hast no secret assurance of his blessing, thinke not that such a businesse will be done.

Ans.
God rewards not according to wealth but workes.

Againe,

Psal. 31.

Our times in
Gods hands.

Againe, when the meanes are low, meane,
and weake, yet, if thou haue sought him earnest-
ly, if thou hast had a secret assurance of him, that
he will bee with thee, let not thy heart be dis-
couraged; doe in this case, as *David* did, *Psal.*
31. (saith he) *I heard the speaking against of great*
men, they sate and conspired against me, but I trusted
in thee, I said, my times are in thy hands. (Marke)
When *David* saw the greatest meanes vsed a-
gainst him as might be, They were great men
set against him, and many of them, they ioyned
together, they tooke counsell against him, hee
was not discouraged, but saith, *My times are in*
thy hands. If my times were in their hands, they
might make me miserable, I had reason to bee
discouraged at that; but my times are in thy
hands: See if thou canst say this on both sides.
When great men ioyne for thy wealth, say not
now, I shall be made a great man in the World;
but say, My time is in *Gods* hand, it is not in
their power to doe it.

Againe, when great men seeke and consult a-
gainst thee, say not now, I shall bee miserable,
but consider thy times are in *Gods* hands, it is
not in their hands to doe it.

FINIS.



OF
EFFECTVALL
FAITH.

The sixth Sermon.

I THESS. I. 3.

Remembring your effectuall Faith, &c.



We haue already answered one
Objection; that *God* workes by
meanes; we shewed after what
manner: Well, if this be so,
(before wee leaue the point)
take heed you deceiue not your
selues; you commonly say, *God* workes things
by meanes: the saying is true, if thy heart bee
not false: for it is true, hee workes things by
meanes; but if such meanes come in competi-
on, (as *God* hath not appointed, that which is
vnlawfull for thee to doe) if it come in competi-
tion

Vse.

Causon in-
ving meanes.

Ier. 10.

How to know
that we trust
God in the vse
of meanes.

Ier. 17.

1 Tim. 1. 6.

tion with that which G o d hath set apart, in such a case thou must let such meanes goe, else thou mayest vse that meanes, but it is the means alone, thou shalt haue no encouragement in the vse of them. If thou hast meanes, encourage not thy selfe so much because of them, but because thou hast God for thy friend; *Let not the rich man reioyce in his riches, nor the strong man glory in his strength, or the wise man ioy in his wisdom, Ier. 10. but let him that glorieth and reioyceth, reioyce in the Lord.* If they could doe a man good, wee might reioyce in them: The Lord requires nothing but that which is reasonable; I dare be bold to declare it, that if the confidence in the strength of a man were able to doe him good, he might reioyce in it. Therefore wee see in that place, hee saith, it comes of the Lord. As if hee should say, We see by experience, when G o d will vse them as instruments, it is otherwise, then they doe that which of themselues they cannot; they doe it no farther than G o d blesteth them, for else they hurt, and doe no good to a man. Take heed therefore thy heart be not false, and deceiue not thy selfe, that thou mingle by-respects in the businesse; but vse the meanes, and depend and trust in G o d for the bringing it to passe; which thou shalt know by this, if thou draw neere to God; for that is a tryall, *Ier. 17. Cursed is he that maketh flesh his arme:* This drawes the heart from G o d; you shall finde that noted in *1 Tim. 1. 6. The widow that trusts in God prayeth day and night.* Therefore when thou hast the
best

best meanes, if thou be not slacke in prayer, it argues thy trust in *God*; when thou goest to *God*, and strivest with him by prayer, and seekest not to the creature, to say thy wealth, or riches, or the like, shall helpe thee. So much for the answer to the first Objection.

Another thing that we are ready to object, is, But what if such thing should come to passe? what if the euill that I feare should fall vpon me? what if the businesse I goe about proceed not, which is of that moment, I am vndone, if it bee not done?

Herein the heart of a man must be quiet.

First, it may bee thou art too hasty in this kinde; many times thou thinkest in such cases, that thou art without helpe and without hope, when it is not so: Know therefore, that a man may be vnder water and rise againe, he may sink twice or thrice before hee bee drowned; thou mayest receiue many foiles, many blowes, and yet not lose the victory. The best Saints haue been vnder the cloud for a great while, but they were not destroyed, they perished not: So was *Ioseph*, so was *Dauid*, so were all. Therefore put the case that thou fall into the particular ill, that the euill which thou fearest, fall vpon thee, *cast not away thy confidence*, *God* may helpe thee, hee may come betweene the cup and the lip, as often it is seene: It is his vsuall manner to appeare in the Mount, and not before: It was a *Proverbe* in *Israel*, *The Lord will be seene in the Mount*; not so much because it was a common speech, but be-
cause

2. Obiect.
Concerning
euils feared.

Ans.

1.
We thinke the
euill worse
than it is.

cause it was commonly done, it was a thing that *God* vsed to doe. Therefore be not discouraged too soone, *God* may helpe thee, as low as thou art. Suppose this doe come to passe, as a mans heart will neuer be at rest, till hee suppose that which hee would not be content should be so: and hence comes disquiet in a mans heart, if it doe come, hee hath not resolution to beare the perplexity. Therefore in such a case, if thou suppose it will be so, doe as *Hester* did; resolve, *If I perish, I perish*. The meaning is, if I perish, I shall not perishe: when she saith, if I perish, I perish, she meanes not such a matter as we say in our common speech; but, if it will come to passe, let it come to passe: so *Hester*, *If I perish, I perish*: She knew it was a good worke that shee weht about, and she knew she should haue a reward for it. It is not such a thing to lose the life, as men thinke it is: If we looke vpon it with the eye of faith, it is no such matter. And so the three Children, they care nor what should become of them; They knew not whether *God* would deliuer them, or no; but if he would not, they resolved to beare it, and so should we doe.

Object.

But, you will say, a man is not able to doe this.

Ans.

There may be
good in that
euill we suffer.

If thou diddest know the reason, it would moue thee: Therefore labour to worke thy heart to consider, that all these worst things that befall thee, may be good enough; and if thou haue not learned before, learne now: Marke what *Paul* saith, *we are afflicted, but not ouercome; persecuted,*
but

but not forsaken; cast downe, but we perishe not; neuer dying, but yet behold we liue; sorry, and yet we reioyce. That is, there is somewhat that sustaines vs in the worst dangers, somewhat that keeps vs from sinking: And *Paul*; hee is as good as his word; what he saith there, we see by his carriage; we see in what a manner he went thorow all; all was nothing, persecution was nothing, but what he did in such a case, he had God stood actually by him, and said, Feare not, *Paul*, I have much people there, when he sent him into *Macedonia*.

But thou sayest, thou hast nothing to beare it.

Consider, whatsoeuer thy case be, If the thing doe so fall out, thou shouldest bee ready to say, this is not so desperate, but it may be helped; it is not so heavy, but it may be borne; it is not so miserable a case, but it may be happy; and lastly, it is not so bad, but it may be good for me.

First, There is no case so desperate, but it may be helped: Put the case thy name, which is so tender a thing, which is like vnto glasse, which if it be broke, cannot be made vp againe; Suppose it be broken all in pieces in the World, God shall make it vp. *Ioseph* his name could not bee made vp againe, and hee cleared as innocent of all; but God cleared him. *Dauid* now by his great sinnes, he brake his good name, so that now it was not an easie thing to heale *Dauids* name, yet God did it abundantly, and he died full of riches and honour: It was forgotten as a thing that had neuer been, when he had gotten credit with God, he got credit with men.

Obiect.
Ans.

2.
No case so desperate but there is helpe. Good name like glasse.

And

And so for pouertie: It is not easie for a man to be rich, *riches haue wings*. It is true, riches haue wings to flye to a man, if God bid them come, as well as they haue wings to flye from a man, if God bid them leaue him.

Againe, what if such a man be thine enemy? There is no man that is such an enemy but God can soone make him a friend, as wee see in *Isaac* and *Esau*. Let the case be what it will: you know *Job's* case, there was all extremitie of misery vpon him, that, if a man should looke vpon him, hee would thinke it impossible to helpe him, yet you see what God did.

Againe, I say, it is not so heavy but it may be borne: we see how *Paul* bore all his afflictions, (we see it in other instances, which before we reckoned vp :) in 2 *Cor.* 11. See how he was stoned, how he was scourged, and imprisoned, the troubles that he had within him: *the care of all the Churches was vpon him*, and who was afflicted, and he did not burne? It was to him as a fire to a man, it scorched him, and yet you shall see, that hee bore them in such a manner, that if a man were to chuse *Paul's* comforts with his afflictions, he should make a good choice to take the one with the other. *Paul*, in the presence of *Nero*, is not daunted, who was a wicked Tyrant. So *David*, hee was in a miserable case at *Ziglag*, hee had lost his Wiues, and all that he had, hee had no helpe, but a few (600.) men, and yet they would haue stoned him too: this was nothing to him, when God had settled his spirit with comfort,

2.
It is not vn-
portable.

2. *Cor.* 11.

fort, he comforted himselfe in the Lord. So in any case, if God keepe a whole spirit in thee, it is no matter.

Take a Plaster that is sharpe, if you lay it to a sore place, it will smart and grieue it, but lay it to the whole flesh, it is nothing: So it is with afflictions, when thy soule is whole, it is like a whole shoulder, lay a heauy burthen vpon a whole shoulder, and it goes away with it well enough: But if the soule and spirit be broken, it is not fit to beare a crosse. If God enable a man, it is another thing, then, disease is nothing, imprisonment is nothing, and disgrace is nothing; when God enables a man to beare it, it is nothing: therefore it is not so heauie but it may be borne.

Againe, it is not so miserable, but thou mayest be happy in it. Why? The reason is in Rom. 8. Because, whatsoeuer it be, it shall not separate vs from the loue of God in Christ: neither principalities, nor powers, nor things present, nor things to come, neither men, nor deuils: In such a case, the Deuill, with all his forces set against thee, shall not be able to make thee miserable, thou art a happy man notwithstanding, he shall not be able to hurt thee, God loues thee still, and loues thee tenderly, thou art deare to him at all times. Therefore whatsoeuer it is, it shall not separate thee from the loue of God in Christ: & when he could name no more, he names in generall, saith he, neither men, nor Deuils, nor any thing shall doe it.

Againe, it is not so bad, (I say) but it may be

X

best

Similes.

A sound spirit
will beare any
affliction.

3.
A Christian
happy in affli-
ction.
Rom. 8.

God loues vs
in affliction.

4.

Afflictions.
may be good
for vs.

Note.

best for thee, it may doe thee good: for our nature is so rebellious, and so set vpon things of this world, that except *God* should take this course, to worke a wearinesse in the World, to mortifie our lusts, if *God* should not take such courses, our nature would bee ready to rebell: therefore *God* dealeth so with men. Sometimes hee afflicts thee with sickenesse, sharpe sicknesse, which is irkesome to thee; but know, that if that disease were taken from thee, thou knowest not what thy heart would doe. Some men bee afflicted with enmitie of others; thou knowest not, if thou wert friends with all men, how thou shouldest bee. Thou art afflicted in the world, in thy wife, in thy children, in thy neighbours, in thy name, in thy estate, and though thou thinke with thy selfe, If I were free from this, I should be happy, I should be humble, I should serue *God* the better; I say vnto thee, thou knowest not what thou shouldest be: A mans minde doth not know what it would bee in another estate, onely he knowes the present. If thou hadst such and such circumstances, if thou haddest wealth, if thou hadst such crosses removed, if all things should goe well with thee, Oh then thou wouldest be happy: but thou knowest not what thou shouldest be. You know what the Prophet said to *Hazael*: (saith he) *Doest thou know what thou shalt be when thou art King of Aram?* Thou knowest how thou art affected now, but thou knowest not how thou shalt bee then, when thou art a King, then thou wilt be answerable to thy state and

and condition. So much for the second Obiection.

Thirdly, it will be obiected, It is true, if *God* did heare my prayers, or if he did vsually heare the prayers that the Saints make, that it were no more but seeke and haue, we would trust in *God* in difficult cases: But I finde by experience, that I pray, and he doth not answer me: and it is not my experience onely, but it is the experience of others likewise; they pray, and *God* doth not heare their prayers; what should sustaine mee therefore now?

To this I answer, It is certaine that *God* alwayes heares thy prayers, there is no doubt to be made of that; he is a *God* hearing prayers, and hath made a promise, that when they come, hee will heare them: Bee assured therefore that hee heares. But now to answer thee.

First, there are many cases wherein *God* heares not: as first, it may be thou askest amisse.

But thou wilt say, My heart is right; and therefore I hope I aske not amisse.

Yes, though thy heart be right, thou mayest aske amisse, out of mistake, out of want of iudgement, thou must not thinke with thy selfe, because thy affection is strong to such a thing, therefore it is lawfull for thee, and meete for thee to haue it. There are many things which a little child asketh, which are not meete for him; a wise Father will not second his child in all that he affects and desires, thou must thinke that *God* will not doe it in these cases. And therefore

3. Obiect.
Concerning
Gods hearing
our prayers.

Ans.

Why *God*
heares not
sometimes.
Obiect.

Ans. I.
When we aske
amisse.

A man may
aske amisse
though his in-
tention be
right.

2 Cor. 12.

earne in such a case when thou comest to God for outward things, or for the measure of grace, or for the present vie of grace (as you shall heare hereafter) it may be hee answers thee not; yet thou must acknowledge God to be onely wise. If we could remember that in 1. Tim. 1. 19. *To the King onely wise, be glory and immortalitie*: we think our selues wise too, we thinke that we haue some part of wisdom; but if we did beleue that he were onely wise, that is; if thou diddest beleue that none were wise but hee, thou wouldest be content to resigne thy selfe vnto him, let him do with thee what he will; although thou see no reason, yet thou wouldest be content. Therefore when thou comest to aske at Gods hands, thou shouldest bee ready to say thus; LORD, I see no reason why this should not be good, and yet I may be deceiued, I may be mistaken: Therefore I will not aske it absolutely; It may be the want of it is better for me than the enioying of it; it may be, to be crossed in it, is better for me than to haue successe in it: thou art onely wise, I am not able to iudge: and therefore when wee come to aske any thing of God, thus wee should doe. *Paul*, when he comes to aske the mortification of his fleshly lusts, 2 Cor. 12. one would thinke he might haue asked that absolutely, wee cannot see how God should not heare that prayer, and yet in that case *Paul* was mistaken, God saw it was best to suffer that lust to continue vpon him, and to contend with him; thou shalt not be free from this strong temptation; for, saith he,
by

by this I will humble thee, thou shalt haue a better grace than thou shouldest haue, if that lust were taken away : when *Paul* saw that the continuance of that vpon him, it humbled him more, that it brought more glory to God, that it shewed Gods power in his weaknesse, hee was content, he saw that he was deceiued before : I say, in such a case a man may be deceiued, much more in outward things. You know, the Disciples, when they came to aske fire to come downe from Heaven, they thought it was a zealous request ; but *Christ* tels them that they were deceiued, they knew not from what Spirit that request did come ; If it had come from Gods Spirit, he would haue heard it, but they were deceiued : So, if thou wouldest haue God heare thy prayer, know whether they come from Gods Spirit, whether thy prayers be the voice of thine owne spirit, or of Gods Spirit, if it be the voyce of Gods Spirit, he heares it alwayes, because it askes according to his will, our spirits may aske that which is good, but not that which is fit at this time.

Secondly, he will heare thee, but it may be, thou art not yet fit for the mercie, not because he doth not heare thy prayer, & tender thee in that case thou art in, but thou art not yet fit, herein *God* deales with vs as the Physician deales with his Patient ; The Patient earnestly desires such and such things ; The Physician wants not will to giue them him, but he resolues to giue them as soone as he is fit : and therefore he makes

X 3

him

2
When wee are
not fitted for
mercies.

Simile.

*Infantes.**Beniamites.**David.**Ioseph.**Israelites.**1 Pet. 5. 6.*

him stay, till he haue purged him, and made him fit for it, till hee be fit for such a Cordiall, for such a Medicine, that it may not hurt him: it may be *God* staies thee for this end. So the men of *Beniamin*, they were fitted when they had fasted and prayed three times; when they had fasted once and twice, they aduentured, and preuailed not till the third time. So *God* defers long: What if thou fast and pray, and *God* doe not heare thee, yet conclude with thy selfe, that thou art not yet fit. There is somewhat more that must be done. *David*, a man would thinke that he had been fitted for the Kingdome before that time, but *God* deferred it vntill *David* was humbled enough, till he was broken enough, till *God* had provided a Kingdome, as he promised.

And so he did with *Ioseph*, and so with the people of *Israel*; they were kept long in bondage, they were long pressed, before they were fit to be deliuered: *God* tendered his people then, he had no delight in their afflictions. And so wee may see in the whole Booke of the *Iudges*, how *God* suffered his people to be afflicted, to fit them for deliuerance. So thinke with thy selfe, thou art not fitted yet; and if thou wouldst goe by a rule, see the rule, *1 Pet. 5. 6.* *Humble your selues vnder his mighty hand that he may exalt you in due time.* Marke, whensoever *God* layes any affliction vpon any man, his end is to humble him. And if the worke be done, he will performe that which hee hath promised; as soone as thou art humbled, hee will exalt thee: therefore that

word

word is added, he will exalt you in due time, not when thou thinkest he will before-hand, for *God* is wise, and will doe it in due time, if he should defer it beyond the time when thou art fitted, he should not doe it in due time, but beyond the time.

God delivers
in due time.

Againe, if he should send deliuerance before thou art fit, it were not in due time, it would come too soone: But assure thy selfe, when thy heart is humbled and weaned from the world, when thy lusts are mortified, and when thou art made spirituall and heavenly-minded by such afflictions; be sure, *God* will not deferre one ior, he will come in the exactnesse of time, that as it is said, *In the fulnesse of time* his Sonne came, so it is in the fulnesse of time before hee will saue thee, in the fittest time. Therefore I would say to thee, whosoever thou art, that suest to *God* for pleasure, for honour, it may be, to be releued in thy state, for health, for life, or for comfort; I say, *God* hath made a promise, and it is impossible that he should faile in the performance of it, as *Salomon* saith, *Prou. 22. 4. Riches, and honour, and life shall he giue; but to whom? to him that is humble, and that feareth the Lord.* You must put in both the conditions. Many men feare the *Lord*, which are not humbled; and some men are humbled, but they haue some secret way of wickednesse, wherein they are indulgent to themselves, but they must goe both together. Let a man be holy, that he may haue no way of wickednesse in himselfe, and let him be hum-

Prou. 22. 4.

Holinesse and
humility.

bled, or else God may bestow wealth on thee; but if thy heart be not holy, thou wilt forget God in it. And if he giue thee health, if thy heart be not humbled, thou wilt be ready to vse it intemperately, thou knowest not thine owne heart: but be assured, when thou comest to God, hee heares the requests that are made by his Spirit, that if thou be prepared, he will not deny thee; the promise is absolute, let the condition be fulfilled: for those are the words, *The reward of humility, and the feare of God, is riches, and honour, and life*: Expect not these, when there is not the precedent preparation: for it is not best for thee.

Thirdly, it may bee God doth it not because there is a defect in thy prayer, he will haue thee pray more seruently, that condition is put in, *Iam. 5. The prayer of the righteous auaileth much, if it be seruent*. Indeed God might bestow blessings vpon vs for the meere asking, if wee did but *make our requests knowne*; yet he is pleased to require that condition that our prayers be seruent, and hee defers the giuing of the blessing vntill wee be quickned: and therefore hee defers oftentimes, to inhanche, & to cause vs to prize his blessings, (*lightly come, lightly gone*, as we vse to say.) Things that come easily, we willingly part with, but God will haue vs prize them high: and therefore we must beg them earnestly, he holds them back to affect our appetites, to make vs contend with him in prayer; or else why did he defer to grant the Woman of Canaans request? why did he defer to giue *Iacob* deliuerance from his brother

3.
To make vs
pray seruently.

Iam. 5.

To prize his
blessing.

brother *Esaie*? If he had done it in the beginning, *Jacob* had not so wraisted, he had not done that excellent duty of prayer all night. When *Hannah* comes to aske a sonne of the *Lord*, hee hath giuen to many with lesse adoe, but he would not grant it her till her spirit was troubled, till shee prayed earnestly with contention and violence, that *Eli* thought she was drunke: No, said she, but *I am a woman troubled in spirit*: they must be earnest those prayers that *God* will haue at thy hands; and if thou be not heard, goe and mend thy prayers that thou maist mend thy speeding; quicken thy prayers, as thou labourest to make thy heart more righteous, that thou mayest bee fit. *The prayers of the righteous preuaile much, if they be feruent*: so pray more feruently.

Fourthly, it may be *God* heares thee, but it crosseth some other secret passage of his providence. There are many things that *God* the great Gouvernour of the world must bring together; and though thou see no reason why hee should not heare thee, yet it may be he will discouer vnto thee, that the summe of all things being put together, thou shalt see that it is not best for thee to be heard. *Dauid* now, when he comes to aske a request at *Gods* hands, that he might build him a Temple, it was a thing that he desired, and he made no question but that it was according to *Gods* will: and *Nathan* was of that opinion too, *Go*, saith he, *& do all that is in thine heart*: *Dauid* did not know what belonged to that busines, because no man can iudge of those things that *God* hath appointed.

4.
When it crosseth
Gods providence
otherwise.

appointed to bring to passe, a man cannot see round about all the corners of Gods prouidence, no man is able to see it: wee see not the concurrence of things, how one thing stands with another. And therefore wee ought not to looke in such cases to be heard; as the Wisemen, they thought it fit to haue returned by the way they came, but *God* saw a reason to turne them another way. Therefore be not hasty in thy requests, but know that *God* is wise, and will worke all for the best, his glory must goe in all, and one thing must bee done, that his end may bee brought to passe in all.

Againe, it may be *God* will grant thy request; but for the manner, and the meanes by which he will doe it, and for the time, it is in his owne power. But because these things are knowne, I will not stand to presse them farther: but now I come to the last Objection.

4. *Obiect.*
About the
prosperitie of
wicked men, &
the Saints afflictions.

Last of all, you will be readie to say, It is true, I would trust in *God*, if he did alway shew mercy for my sake; If I saw the Saints alwayes bring their enterprizes to passe; If I did see it still well with them that trust in him, but I find it contrary for the most part: It is ill with them that trust in the *Lord*, and euill men prosper; and therefore what encouragement haue I to trust in *God* in this manner as you exhort mee to doe, when I am brought to such an exigent, to such a case that my life or my goods are in hazzard, or my name, it is not my best way so to doe: I see by experience, that those that are wise men, politike men,

men, and those that haue the greatest meanes, they prosper, when as other men that feare God, doe not bring their deuices to passe.

I will answer this, and so will haue done with the point.

First, I answer, it is true, that ill men oftentimes doe prosper, and that good men many times doe not succeed; I say, wee will not denie it: for we see the Scripture is plentifull, *Psalm. 37. Feare not the man that bringeth his enterprizes to passe*: where it is supposed that they doe so. In *Ier. 12. 1. why doe the wicked prosper?* where the Prophet sets out in particular how they prosper, he saith, *they grow and take roote, they spring, and bring forth fruit*. And you know what *Salomon* saith, who was a wise man, and looked through many euents that fall out vnder the Sun: *Eccles. 8. 14. I haue seene this vanitie*, (saith he) *that where should haue beene Iustice, there hath beene wickednesse, and it hath come vnto the iust as vnto the wicked: I haue seene the Battell hath not bene to the strong, nor bread to the wise*. And so he goes along, as you know well. He sets out in that Book plentifully, that euill men may prosper long, and may exceedingly bring their enterprizes to passe.

Againe, on the other side, the Saints may not prosper, and that in those things which they doe according to Gods will. When *Christ* sent his Disciples ouer the Water, and bade them goe to the other side, yet they rowed all night, there was a great storme, that they could not do good, so that they were in great ieopardy and danger, and

Ans.

Euill men may prosper and good men be crossed.

Psalm. 37.

Ierem. 12. 1.

Eccles. 8. 14.

A man may
find crosses in
the worke that
God sets him
on.

and yet it was his owne appointment : So, I say, thou mayest goe about a businesse, and yet finde such stormes, such contrary windes and waues, such streames running against thee, that thou mayest be exceedingly hazarded, though God himselfe set thee on worke. When *Paul* went to *Macedonia*, you see God called him from another place, & he bade him goe thither : you shall not find that *Paul* was the better vsed; nay, you shall find, that for the time, hee seemed to doe least good there of any place, there were few that beleued in God. And *Peter*, when he came to *Christ* on the water, he had a warrant for it, he did that which was a fruit of his faith, yet for all that hee sunke, he began to sinke, till *Christ* put forth his hand, and was faine to helpe him. Therefore I say, you may goe about Gods businesse, and yet it may not prosper. Therefore we must set down that conclusion, it is a great light to know that it is so. The Wiseman giues the reason of it, *Eccle.* 7. 14. (Saith hee) *Thou shalt finde great variety, thou shalt finde sometimes, good times: and in the day of wealth, when thou hast it, reioyce.*

Eccle. 7. 14.

Why the Lord
dealeth promiscuously with
good and bad
in outward
things.

Againe, another time afflictions will come, know that God hath done for some purpose: *He hath made this contrary to that, that thou shouldest finde nothing after him:* That is, that all the world may see that *his wayes & his actions are past finding out.* If God should deale alwayes after this manner, you might know where to haue him in his wayes : If hee should alwayes giue affliction to sinners, a man might say, surely God will do this:

but

but it is not so, he hath made this contrary to the other; that is, hee takes different courses with men, hee hath made this contrary to that, that men should not finde the print of his footsteps: to say that God will certainly doe this another time. Therefore hee addeth those words, which doe immediately follow, that none might finde out any thing after him: *I haue seene the iust perish in his Iustice, and I haue seene a wicked man goe on long in his malice.* This God hath done, that men might know to feare before him, that men might learne to cry out with *Paul*, *Oh the depth of his wisdom; and understanding, and his wayes are past finding out,* that men might tremble before God, & acknowledge his wisdom. But I come now to a particular answer: for it is a point worthy the answering, it is a point that will stand vs in much stead, when we meete with many such objections as mans heart will haue in that case. Therefore I answer particularly and briefly:

First, though God doe so, yet remember that thou must not iudge any thing, till thou see hee haue finished the worke: thou wilt not iudge a mans worke till he haue done it: If a man goe about to build, iudge not his worke till it bee done, because thou seest not for what end many things are framed and made, wilt thou therefore say that he is an vnskillfull builder? it were folly to doe so, but stay till he haue finished his work, & then see how one part answers with another, and in what proportion. So in all the workes of God, if thou see it goe well with those that are ill,

Ans. I.

Wee must not
iudge by Gods
outward pro-
ceedings.

ill, and those that are good are afflicted, stay till thou see *God* haue finished his worke.

And therefore I say to thee in this case, as *S. Iames* saith; *Know yee not what end the Lord made with Iob?* So marke what end the *Lord* makes, as with *Iob*, so with all the *Saints*; know what is their ends. And otherwise take all the euill men, as *Ieroboam* and *Saul*, and see what end the *Lord* made with them; their prosperitie was as a pleasant dreame, which was soone gone; as the flower of the grasse vpon the house top, which withereth: Looke to the end of things. I cannot stand on it.

Ans. 2.
Prosperity
hurts euill men

To prosper in
sin a miserable
estate.

Secondly, though the wicked prosper, yet their prosperitie hurts them as much as affliction and aduersity doth good to the godly, their prosperity slayeth them, whereas the afflictions of the other benefits them: if thou finde this to be thy case, that thou prosper, and that thou seeest thou goest on in sin, thou hast no cause to reioyce in this, or if thou seeest other men prosper, thinke them not happy for this, it is out of mistake. It is the miserablest condition in the world; you know what *God* did to *Hophni* and *Phineas*, he did not afflict them, hee let them goe long, he sent them no disease, he interrupted not their course: What was the reason? Hee had a purpose to destroy them.

So againe when thou dost not succeed in thy matters, but art crossed, yet so long as that will doe thee good, what needest thou care?

Object.

But, you will obiect, My afflictions are great, and

and many, & therefore how shall I beare them?

I will instruct thee; I say thou hast neede of strong afflictions. Some Colts are so vntamed, they must needs be broken: so some corruptions are so vnruely, that they will not be wrought out without great afflictions.

Againe, thou needest many afflictions, because the corruptions of thy heart are of diuers sorts, and if there were but one affliction, it would not serue the turne.

Againe, thou hast neede that afflictions should continue long, because sinne is very naturall; some are hidden, and long a breeding, and cannot easily be removed. Therefore what though thy afflictions be so, as it is said *Dan. 11. 7. They shall fall by the Sword, by the Famine, by Captiuitie many dayes.* These were men of vnderstanding, holy men, yet they had great afflictions of diuers sorts, Sword and Famine, such as *Iames* speakes of, and long afflictions for many dayes. Now all this was to doe them good, to trie them, to purge them, to make them white. So when those afflictions are to doe thee good, and their prosperitie for their hurt, let this satisfie thee.

Thirdly consider, that though they doe prosper, and godly men doe not so, yet their low estate, their imprisonment, their pouertie, their obscuritie, the disgrace which they are vnder; this is better to them, than the honour, and the pompe, the titles and the riches that euill men haue. I can but name these things. *Psal. 37. A little that the righteous hath, is better than the riches of many*

Ans.

We haue need of strong and long afflictions.

Dan. 11. 7.

Ans. 3.

Affliction of the godly better than the prosperitie of the wicked.

many wicked. What is the meaning of that? That is, they haue more comfort in that little, than the other haue in their faire Palaces, in their great estates; thou mayest haue more comfort in a little, than they haue in their abundance; thou mayest haue more comfort in obscuritie, as *Paul* saith; *as not knowne*, though a man be obscure, yet if he be known to *God*, & to mens consciences, he is of greater eminency than those that are in the highest place. So though thou haue poore possessions in outward things; though thou bee melancholike, and alwayes sorry, yet that little, that very condition is better to thee than the outward condition is to the other.

Ans. 4.
Evill men at
last come to
miserie.

Psal. 37.

Fourthly, in perillous times this is a great difference: for though a man haue prosperitie, yet certainly, a hard time will come, a time of sickness, and of temptation, and of death will befall vs: *Psal. 37. In perillous times they shall be confounded*: here is the difference: *& they shall melt as fat*: that is, In such a time their hearts shall faier, and such men haue nothing to sustaine them; they shall bee confounded in such a time, they shall not know what to doe.

Quest.

But now you will say, What perillous time is that, whē *God* will deale so with the, you wil say, in those perillous times, for ought wee see, the sword deuours one aswell as another; captiuitie, it sweeps away one aswell as another: Sicknesse, when it comes, it fals vpon the iust aswell as the vniust: And therefore in the perillous time, I see no difference between the godly & the wicked.

I answer

I answer, There is difference when the same affliction falls vpon both. Looke in *Ier. 24.* you shall finde there, that both were carried away captiues, good men and bad men, the whole Chapter is spent in it; it is but a short Chapter: See there, what is the difference there is in the same afflictions which fell to both: saith hee, There were two Baskets, the one was full of good Figs, the other was full of bad, *which could not be eaten for badnesse*, looke in the Text, you shall finde that both were carried away captiue, but here is the difference, they were carried both in an indifferent manner, (saith he) you shall bee carried captiue aswell as the other, the good Figs in the Basket, but *I will know you, mine eyes shall bee vpon you to doe you good, and I will bring you backe in due season, and I will plant you in captiuitie, and you shall grow; and I will build you, and you shall not be destroyed; and I will giue you a heart to know me in that condition; and I will be your God, and you shall be my people: all this will I doe to you, although you be in the same affliction. And what will hee doe to the other? They shall be carried in a Basket into captiuitie, but, saith the Lord, I will make you a reproach, I will make you a curse, I will make you a common talke, I will destroy you when you come into captiuitie, with the Sword, with Famine, with Pestilence, mine eyes shall be on you for ill in such a case. So I say, the same Befome of destruction may sweepe away both, the same Sword may deuoure both, the same disease may seaze vpon both, there is no great*

Y difference

Ans.

Ier. 24.
Difference betweene the Saints and others in the same afflictions.

Though the same affliction befall both, yet God hath respect to his in it.

difference outwardly in the same affliction; both may dye, and is there not great difference in their death? both may be sicke, and is there not a great difference? In the one his heart is made glad and light in *Gods* countenance, in his Beloued; when as the other hath nothing to hold him vp: The one hath the consolation of the Spirit, the other wants it.

2.
The wicked
are in slippery
places.

Againe, consider in affliction there is great difference, as you shall finde this difference betweene the condition of the Saints and others, although their outward condition seeme to be alike; The euill man *stands in slippery places*; and his condition is vncertaine, and it is a great miserie to be vncertaine, for a mans condition to be ready to be blowne downe with such a wind, he knowes not how long he shall continue and stand; so they stand in slippery places. The other, those that are built on *Christ*, are like the house built on the Rocke, they are sure it shall be well with them.

3.
Misery comes
suddenly on
the wicked.
Prou. 1. 27.

In what re-
spect things
are said to be
sudden.

Againe, afflictions that come to the wicked, they come suddenly. Therefore it is a thing proper to the wicked, *Prou. 1. 27. Their desolation shall come suddenly, and their destruction as a whirlwind.* Why, is it not so with the godly? doe not they often perish by sudden death? doth it not fall on them? doe not sudden changes come to them as well as to the others? No: Things are sudden, not from their suddenesse, but from the want of the preparation of the person that they fall vpon: therefore *G o d* will not send affliction

on

on vpon his children till he haue prepared them; hee will prepare them, and then it is no matter if they come suddenly, it is no matter though he strike them suddenly before they be aware; when he hath fitted them, it comes not suddenly, Death comes not vpon them as a *snare*: that is to be taken in a snare properly, when the Beast is taken in a snare by the Huntsman, or by the Fowler, who meanes their destruction; so afflictions come vpon euill men as a snare, when as they are taken in an euill Net, Satan takes them there to destroy them eternally.

Snare.

Againe, the afflictions of the godly are not so heauy to them, as the afflictions of the wicked are; G o d afflicts them in the branches, not in the root; they drinke of the Cup, but not of the dregs; but as for the wicked, he smites them so, as that he smites them not the second time, that they roare for his wrath: *Psalm. 31. 24.* The godly *though he fall, yet shall he rise againe*, he shall not be cast off, the Lord puts vnder his hand: That is, though the godly fall into affliction, yet he is not broken in the fall, God puts vnder his hand, he falls soft, he falls not so as to breake his necke, to be vndone; so there is that difference. So that, though G o d doe the same act to both, yet hee doth it to the one for loue, to the other he doth the same act for destruction. Like to a man that loppes Trees, there is a certaine season in the yeere, when if he loppe his Trees, they will bee the better for it, if they be lopped in due season, they are the better; loppe them at another time,

^{4.}
Afflictions easie to the godly.

Psalm. 31. 24.

Simile.

God meets
with wicked
men in the
vnfit, st time.

and they will wither : So *God* comes to the wicked man in the vnfitteſt time to him, *a time when they looke not for him*, a time that the wicked men leaſe leaſt, then he comes iuſt as a Thiefe doth in the worſt and moſt dangerous time of all for the owner of the houſe, then comes the Thiefe, he pickes out that time : So *God* comes vpon the wicked, and afflicts them when they are in peace and proſperity : take heed that he loppe thee not at that time when thou ſhalt wither to deſtruction, when thou art not prepared. So the Scripture ſaith, ſudden deſtruction comes vpon wicked men : So that ſuddenneſſe is, when men are not prepared. And ſo when *God* ſaith, hee will free the godly from ſudden death, his meaning is, he will prepare him, and fit him for death. Put all theſe together, That the wicked bring their enterprizes to paſſe, that the godly are croſſed and afflicted, that *God* hath a ſpeciall end in this, that death, affliction, and ſickneſſe come ſuddenly vpon none but wicked men, and it will giue ſatiſfaction to any man. I ſhould come now to preſſe the point, but the time is paſt, I cannot doe it. So much ſhall ſerue for the ſecond Uſe, for the anſwering of the Objections.

3.
Faith muſt be
improued to
increase ſan-
ctification.

The third thing to ſet faith on worke in, is to ſanctifie you to mortifie your luſts, to reuiue and ſtrengthen you, in the inward man, and to make it quicke in euery good worke. This point I intended to handle at this time. Faith is exceeding effectuall to doe this. I will touch it but in one word, I will not hold you long. Set faith a worke

to

to sanctifie thy heart.

You will aske me ; How shall I doe it ?

Faith doth it diuers wayes, I cannot goe thorow them : Set faith aworke to beleue the forgiveness of thy sins, to beleue the loue of *God* towards thee, to beleue the promises, and thou shalt find that these will sanctifie thy heart, this act of faith will purifie thy heart. But how can that be? Because this shall turne thy heart from thy sins, to *God*: for there is no way to mortifie lusts, & to quicken thy heart, but by causing thee to delight in *God*. No man can haue his heart weaned from sin, diuorced from sinne which hee hath beene wedded to all his life, except he find another husband, in whom he may delight more: Now the more thou beleuest that *God* is thine, the more thou beleuest that thy sins are forgiven, the more thou canst set faith on worke to doe this, the more victory thou shalt get ouer thy sins, that is the nature of mans disposition, that still it desires that obiekt that is amiable & pleasant. Now if thou looke on *God* as a Iudge, that will turne thee away from him, that makes thee continue still in sin, but when thou lookest vpon him as vpon one that loues thee, as one that fauoureth thee, as one that is thy friend, that accepts thee, this will winne thine heart, this will cause a mans heart to turne from sinne, to turne from darkenesse to light, it will make him to leaue the wayes wherein he delighted before, it will diuorce a mans heart from the sin wherein it hath taken pleasure a long time, so that it shall

Ans.
How faith sanctifies the heart.

By beleeuing forgiveness.

The best way to mortifie lusts.

Nothing weak-
neth sin but
loue to God.

neuer get the victory ouer it. Therefore the best way in such a case, is to set faith aworke, to beleue the forgiuencesse of sin; remember the promises of *God*, those promises you haue heard often, that *God* will forgiue thy sinnes, that he will pardon thee, take these promises, & apply them; see *God* ready to forgiue, this will turne thy heart from sin, thou shalt finde sin dye and wither in thee, and thy heart to grow and be quickned in grace: you know, that to get a louing heart, is to beleue that *God* loues vs, to beleue that our sins are forgiuen. Now I say, there is nothing that weakneth sin indeed, but to loue *God*; whatsoeuer sin is weakned by other means thā by loue to *God*, by turning the hart to him by repentance & mortification, that sin lyeth hid, though it seeme no way to increase: this increaseth loue, when wee beleue the promise of *God*, that hee is ready to forgiue; that is effectuall for this purpose. When *Christ* came to *Peter*, and said vnto him, *Louest thou me?* then, saith hee, *feede my sheepe*. So after this manner, when thou once beleuest that *God* loues thee, and canst bring thy heart to loue him againe, if now *Christ* should come to thee, and say, *Louest thou me, who loued thee, and gaue my selfe for thee?* If thou doest loue me, disdaine such a thing which I hate, doe not such things as will grieue me; *keepe my Commandements, keepe my Sabbaths*; if thou louest me, let not thy conuersation be in wantonnesse, in strife and enuying; if thou loue me, labour to bring some glory to my Name, and to doe some good to mankind; if thou

thou loue me, be diligent in thy Calling; if thou loue me, honour me, do good to others, do good to thy selfe with it. Let a man goe thorow all the particulars of sinne, and he would abstaine from it, if hee would set faith on worke this way to sanctifie his heart.

Againe; faith doth it by ouercomming the World; for when a man is drawne, one of these two things drawes him, Eyther some offer of some great benefit, or some great euill which he is put in feare of: now when hee lookes, and seeth that God is able to keepe him when men doe their worst, and that he can giue him a heauenly Kingdome; when hee lookes to the promise, he is aboute the World.

Againe, he not onely ouercomes riches, but he makes aduantage of them; hee not onely loues them as a slaue, but hee gets the victory ouer them, and hee gets seruice from them. And so when men can make their recreations to serue their turnes for better purposes, when a man not onely ouercomes them, gets the victory of them, but makes them seruiceable, so a man make aduantage of the World.

Againe, when thou wouldest haue thy sanctification increased, increase thy faith. The more thou beleuest, the more the Spirit of *Christ* is conveyed into thy heart. The stronger thy faith is, the more the wind of grace, the sappe shall flow from *CHRIST* into thy heart. As old *Adams* corruption, it is with the grace of *CHRIST*, when thou comdest neere, thou art ingraft in-

2.

By ouercom-
ming the
world.

3.

Because the
more wee be-
leeue the more
the Spirit of
God dwelleth
in vs.

to the similitude of his death, that is, there comes a gift from him, hee sends his Spirit into thy heart, that doth make thee ioy in him, that causeth thee to die to sinne, and to liue to righteousness. This I thought to haue opened: But so much shall serue for this time, and for this Text.

(..)

FINIS.



OF LOVE.

THE FIRST SERMON.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



IN the fourth verse of this chapter the Apostle affirms, that there is no justification by the Law; for, saith he, *If you be justified by the Law; you are fallen from grace: that is, you cannot be partakers of that justification which is by grace: because for to have it by the Law, and to have it by grace are*

A a

opposite.

opposite. And he gives a reason for it, because, saith he, *Through the Spirit we wait for the hope of that righteousness which is by faith, and not by the law.* When he had expressed himselfe so farre, which is the righteousness received by faith, that is, that righteousness which is freely given by God, offered to us, wrought by Christ, but taken by faith on our parts: Thus, saith he, you must be justified. Now to confirme this, he gives a reason in this verse that I have read; for, saith he, *In Christ Iesus,* (that is, to put a man into Christ Iesus, or to make him acceptable to God through Christ Iesus, to doe this) *neither circumcision availeth any thing, nor uncircumcision:* (That is, neither the keeping of any part of the ceremoniall law, or the omission of it, nor the keeping of the morall law, or the breaking of it) will helpe to ingrasse a man into Christ, or to make him acceptable to God through Christ: What will doe it then? nothing saith he) but onely faith. Now lest we should be mistaken in this, as if he should require nothing at their hands but an emptie idle faith, hee addeth further, it must be such a faith as is effectually, as is working: And that is not enough, but it must be such a faith as *workes by love.* So that you have two parts in this Text: One is a removall or a negation of that which doth not ingrasse us into Christ, or that makes us not acceptable to God through Christ; it is not being circumcised or uncircumcised, or any thing of that nature: The other is the affirmative part; What is it that doth it, that makes us in a glorious condition, that makes

Two parts in
the text.

make us, sonnes of God? saith he, it is onely faith and love, it is such a faith as is accompanied with love and good workes; so that you see hee removes all workes of ours, all workes of the ceremoniall law, Circumcision is nothing, it is as good as if you were not circumcised, it is all one. And by the same reason that circumcision is excluded, all other is. And not onely workes of the ceremoniall Law, but all the workes of the morall law also considered as the meanes of justification, because they are opposit to faith, they exclude faith, and faith excludes them, so as they are as well to be shut out as the workes of the ceremoniall Law. None of these, saith the Apostle, will doe it. For, you must know, the way to salvation is contrary to that of damnation: Looke how you lost the kingdome of God, so you must get it, looke what gate you went out at, by the same gate (as it were) you must come in at. What was it that lost all mankind the kingdome of heaven? You know it was not our particular breaches of the morall Law, but it was the fall of *Adam*, and when the root was dead, you know, all the branches dyed with it. Well, what way is there then to regaine this losse? We must goe in againe into Paradise by the same way that wee went out, that is, by being borne of the second *Adam*, and by being made partakers of his righteousness: By being borne of him, or ingrafted into him. As you communicate of the sinne of the other, because you are his children, so you must partake of his righteousness. A-

gaine, saith the Apostle, it is the Lords pleasure that you should be saved after this manner, because hee would haue it to be of grace. If you should haue beene saved by any workes of your owne, you would haue imputed it to your selves, and to your owne strength: But the Lord would haue it to be of grace, of his free will, and therefore hee would haue it meerely of faith, by taking the righteousness of the second *Adam* which he hath wrought for you. Again, he would haue it sure to all your seede: if it had been by workes, it would never haue beene sure unto you, you could never haue kept the Law so exactly: But since Christ hath wrought righteousness, and you haue no more to doe but to take it, now it is sure, or else it would never haue beene sure. Again, if it had been by workes, the flesh had had wherein to rejoyce, it might haue something to boast of: But the Lord will haue no man to rejoyce in the flesh; but *let him that rejoyceth, rejoyce in the Lord*. Now if it had been by workes, if it had been by any inherent righteousness, by any ornament of grace that the Lord had beautified us with, we had had rejoycing in our selves; but now that it is by the second *Adam*, by comming home to him, by taking him, by applying his righteousness: Now no flesh can rejoyce in it selfe, but now whosoever rejoyceth, rejoyceth in the Lord. Therefore, saith the Apostle, you must know this truth, you can never be saved by doing these actions, no nor you shall not lose salvation by omitting them,

them, for this is not the way that the Lord hath appointed mankinde to be saved by: But the way by which mankinde must be saved, is by receiving Iesus Christ and his righteousness. But you must remember that you must take him so as to love him. And it must be such a love as is fruitfull in good workes, and not an emptie and idle love, that is, a love in shew onely, but it must be a love indeede and in truth. Now in the handling of these words we will begin with the affirmative part, because though the other be put first, yet the affirmatiō, you know, in order of nature, is before the negation: therefore I will begin with this, what it is that puts us into the happy estate of life and salvation, Faith. But *faith that works by love.*

This is enough to make this cleere to you, that these two great radicall vertues Faith and Love, are the two pillars, as it were, upon which our salvation is built. The first of them we have handled at large, Faith, and the efficacy of it in the Text we handled of effectually faith: Now the other remaines, of Love; whence wee will deliver this point to you; that,

Whoſoever loves not, whatſoever elſe hee finde in himſelfe, whoſoever loves not the Lord Ieſus, is not in Chriſt, and by conſequent, in a curſed and damnable eſtate.

Doct..

He that loves
not is not in
Chriſt.

Because this is necessarily required that you have faith, and love, or else you can have no salvation; or else you are not in Christ, and cannot be acceptable to God through Christ. So our business will be to open unto you this grace of

Love that you may know what it is. And that you may know it, we must first declare unto you a little in generall, what this affection of love is.

Love what,

All affections, as you know, are nothing else but the diverse motions and turnings of the will. As the will turnes it selfe this way or that way, so a man is said to be affected to love or to hate, to grieue or to rejoyce. Now loue is that act of the will, whereby it turnes it selfe to a thing, as hatred is that whereby it turnes it selfe from a thing: And that which is the object of this affection of loue is something that is good; for that which is true, and that which is beautifull is not the proper object of love, that is the object of the intuitive understanding: but it is no further the object of loue than it is good. For, this take for a generall rule, We loue nothing but as it is good; And a thing is said to be good, when it is futable, proportionable and agreeable to us, for that is the definition of a good thing. There may be many things that are excellent, that are not good to us, we say not that any thing is good, but that which futes and is agreeable to us, and convenient for us. So that, if you take the definition of this affection of loue in generall, *Love is nothing else: but a disposition of the will, whereby it cleaves or makes forwards to some good that is agreeable to it selfe*: I say, it is a disposition of the will whereby it cleaves to, and makes forward to some good thing agreeable to it selfe. Which you must marke, for we shall have use of all this in the sequel of this tract.

Definition of
love in general.

Now

Now this love shewes it selfe by two effects: it would have the thing it loves to be preserved.

Two effects
of Love.

And secondly, a man that loves, would have it his, and therefore he drawes neere to it, or else he drawes the thing neere to him. For I take it not to be true that is commonly taken for granted, that love is a desire of union. For we doe not alwayes desire, that the thing should be united to us that we love, (for a thing may be too neare us, as letters may be too neare the eye, as well as too farre off;) But we would have things in such a distance as is most agreeable to us. As we love fire for our use, but it may be too neare us, and wee love a knife for our use, but it may be too neere: So, by the way, marke it, It is not alwayes a desire of union, but it is a desire to have the thing it loves in such a distance, as is most agreeable to us, but still remember this, that love shewes it selfe by these two effects: It desires the preservation of the thing: Secondly, he would that what he loves might be his: As when a man loves an unreasonable creature, when hee loves a glasse, when he loves a horse, he preserves the glasse, he keepes the horse strong and faire, and, if he can, he would have them for his use. So a man that loves riches, or honour, or that loves a good name, he preserves them, he would have them his: that is, he would have them at his owne arbitrement, for his owne turne & service. So a man that loves his sonne or his friend, he desires the preservation of them, and withall he would have them his, that is, he would have them so sure united to him, as

Loue a commanding affection.

may stand with his conueniencie. This is the nature of love. One thing more know of it, it is a commanding affection: Love and hatred are as it were the great Lords and Masters that divide the rest of the affections betweene them, as when a man loves, he desires, he goes and makes forward towards the thing he loves; if he obtaine it, he joyceth in it; if he doe not obtaine it, yet, if there be probabilitie, then he hopes, if there be no probabilitie, then he despaires; if there be any inconvenience and impediment that hinders him in his prosecution, he is angry with it, and desires to remove it: thus these affections hang on love. Againe, on the other side, as love desires the preservation of the thing in a sweetnesse and union of it: so hatred desires the destruction of the thing, and the separation from it. And upon this affection likewise hang the others. When a man hates a thing, he flies from it; if it overtakes him, hee grieves; if it bee likely it will overtake him, though it be not yet on him, he feares: if he thinke he is strong enough to resist it, hee is bolde and confident. So these two affections (I say) divide the rest. Now I will adde but this further, that I may declare to you the generall nature of this affection, that is, the kindes of Loue: And you shall finde these kindes of Love. I will name them briefly.

Five kindes of loue.

I.

A loue of pittie

First, there is a love of pittie, as when you love a thing, you know, you desire the preservation of it; when you finde any thing lye upon it that destroys it, you pittie the thing you love, and desire

fire to remove it: So a Father pitties his sonne when he is sicke, when hee is vicious and untoward, hee loves him now with a love of pittie, he desires to remove the thing that hurts him.

Secondly, there is a love of concupiscence, that is, when a man desires the thing that hee is said to love meerely for his use. As when you love an inanimate creature, or any other creature for your use, you are said to love it with a love of concupiscentiall desire: and this is in common men is a suitability betweene the object and the lower faculties.

Thirdly, there is a love of complacency, when a man is well pleased with the thing, that is, when the object is somewhat adequate to the higher faculties of the will and understanding, that there is some agreeableness betweene the thing loved, and the frame of the soule, so that when he looks on it hee is well pleased with it: So the master loves his scholler that is every way towardsly: so the father loves his sonne as one in whom hee is well pleased.

Fourthly, there is a love of friendship that goes beyond this love of complacency, because in the love of friendship there is a reciprocation of affections, when a man both loves and is beloved againe: So a man loves his friend, and is loved againe by his friend.

Lastly, there is a love of dependance, when one loves one upon whom all his good depends, so we are said to love God, wee love him as one upon whom all our good and happiness, all our comfort

2.
A love of concupiscence,

3.
A love of complacency,

4.
A love of friendship,

5.
A love of dependance.

Our louers
God 3 fold.

comfort and hope depends. Now, as you shall see after, with these three last loves, we are said to love the Lord, wee love him with the love of complacence, because he is a full adequate object to the soule: and wee love him with a love of friendship, because there is a mutual loue, he loves us, and we love him; as the spouse saith, *My beloved is mine, and I am his.* Againe, we loue him with a love of dependance, for we hang and rely upon him for all our happinesse and comfort. Now this loue wherewith wee loue any object that is sutable to us, it hath degrees, and that loue is stronger, as the object of that loue is more adequate and full. Againe, as it is more free from mixture, for all things that we loue in this world, we know, there is some mixture of evill in them, and therefore our loue is lesse.

Againe, as the thing we loue is more high and supernaturall; as wee hang and depend upon it more, so we loue it more; all these you shall finde in God. Now lay these generall principles, and we will make use of it afterwards: Onely this obserue more, before I passe from the generall description of it, That there is a naturall loue that God hath placed in the heart of every man, and that loue wherewith euery man loues himselfe, such a loue as euery man hath to his children, such a loue as wherewith a man loues his wealth, or any thing by nature that is good to him.

Now this naturall loue hath two other loues hanging on both sides of it:

One is a vicious and sinfull loue, that carries it

Three sorts of
Loue.

1.
Naturall.

2.
Sinfull.

it the wrong way to love sinfull things.

The second is a spirituall love, which sets limits to this naturall love, that sets banks, as it were, to the streame of naturall affection, that suffers it not to runne over, and not so onely, but giues a higher rise to this naturall Loue, and pitcheth it on higher ends, it eleuates naturall love, and makes it an holy love. So that all naturall love is to be subordinate to this, otherwise it is not good; for naturall love is but given us to help us to goe that way that spirituall love should carry us, even as the winde helps the ship, whereas otherwise it should have beene driven with oares: And therefore the Lord, to helpe us to love our selves, and to love our children, and to love those things that are sutable and convenient to us, hee hath in mercy, and for a helpe to us, put a naturall affection into our hearts, which yet is to be guided by spirituall love, that wee are now to speake of.

So the next thing is to shew, what is this spirituall love, this love of God, this love of Christ Iesus.

And first we will shew how it is wrought, and withall what it is. For you must know, that every man by nature hates God, by reason of that opposition and contrariety which is betweene God and every man by nature, for all love comes from similitude and agreeablenesse: And therefore where there are two of a contrary disposition, there must needs be hatred. Now the pure nature of God is contrary to us, and therefore every

3.
Spiritual.

Why God hath
planted naturall
love in us.

Why we hate
God naturally.

Love of God
wrought in vs
by two things.

I

Breaking our
hearts by the
Law.

every man by nature hates God. And therefore that love may be wrought in the heart of man towards God, this sinfull nature of ours must be broken in peeces, and subdued. And againe, it must be new molded and framed before that can ever be fit to love God. Therefore, if you would know how this love of God is wrought in us, it is done by these two things:

First, by breaking our nature in peeces as it were, that is, by humiliation, and by the law.

Againe, by moulding it a new, which is done by faith and by the Gospell: For when we come and propound Christ to men to be taken, and to be received and loved by them, what is the answer wee have from them? Most men, either minde him not, or regard not at all this invitation to come to Christ, but they deale with us as those that were invited to the marriage, saith the Text, they made light of it, they cared not for the invitation, it was a thing they looked not after: or againe, if they doe, yet they minde them not enough, because they doe not prize Christ enough. Therefore the first thing the Lord doth to prepare mens hearts to love him, is to send the law to humble them, to discover to men what neede they are in, to make an impression on their hearts of that bond of damnation that they are subject unto when the law is broken, that mens eyes may be opened to see their sins; then a man begins to looke toward Christ, to looke on him as the captiue looks on his Redcemer, as a condemned man looks on him that brings him a

pardon

pardon, as a widdow that is miserable and poore, indebted and undone, lookes upon her husband that will make her rich and honourable, that will pay all her debtes; I say, when a mans heart is thus humbled and broken by the Law, by sound humiliation, then he begins to looke towards Iesus Christ. But, I say, men doe faile, partly that they haue no sense of their sinnes, or else they have a sense of their sinnes, but not enough to bring them home to Christ; for that was the fault of the second and third ground; there was impression made in them, that they prized Christ, but there was not so deepe a preparation as to loue Christ indeede, so as to preferre him aboue all things, so as to cleaue to him, so as they will let him goe for nothing. And therefore this is required that our natures be broken all in peeces, that is, that the humiliation bee deepe enough, not a little light impression, a little hanging down of the head, a little sense of sinne, but so farre as it may be to purpose, that he lookes to Christ as to the greatest good in the world, that he will rather undergoe any thing than misse of him, that hee will rather part with all his pleasure than he will goe without him. That is the first thing that must be done to prepare our heartes for this loue, our hearts must be humbled by the Law.

Now when this is done, they must be made up againe, as I tolde you, they must be moulded anew, and that is done by the Gospell and by faith: For when the heart is thus prepared, now let the Gospell come and welcome: Now a mans heart

2.
By making
them vp by the
Gospell.

heart is fit to be wrought on: Why & what doeth the Gospell? The Gospell comes and tells you, that the Lord Iesus is willing to be your Redeemer, is willing to be your Lord, he is content to be yours.

If you will take him, you shall have him and all his.

Now when a mans heart is broken, you cannot bring him better newes; Indeece till then you may goe and preach the Gospell long enough, you may propound Christ to men, they will not take him: But when we propound him thus to a heart prepared, thus to him that is poore in spirit, to him that hath his heart wounded in the sence of his sinnes and of Gods wrath, now I say, hee is willing to come in, hee is willing to take Christ as a Lord, as a husband: when that is done, that Christ hath discovered his will to take them, and they resolve to take him, then there ariseth a holy, a constant conjugall loue wherein they are rooted and grounded. This is the loue we are now to speake of. So that to prepare us to love Christ, wee must come to looke on him as upon that which is sutable and agreeable to us. And againe, as one that is willing to receive us: And that you must marke diligently. Therefore wee will give you this definition of love out of that which hath been said: *It is an holy disposition of the heart rising from faith, whereby we cleave to the Lord with a purpose of heart to serve him and to please him in all things.*

When these two things are joyned, that a man

is

The loue of
Christ what.

is humbled, and lookes on Christ as one that is now fit for him: And secondly he is perswaded that Christ is willing to take him, when this is done, a man receives Christ by faith: And from this faith this love issues. Whence this is specially to be marked, and it is a matter of much moment, that to love the Lord, it is not onely required that you be perswaded that he is well affected to you, that he is willing to receive you, (for that men may have, which say that Christ is mercifull and ready to forgive, and so they think, but yet they love him not: Therefore I say, it is not onely required that you looke on Christ as upon one that is well affected and propitious to you) but also that you looke on him as one that is futable and agreeable to you, for both these must concurre to incline your hearts to love him: you must, I say, both looke on him as one that is fit for you, as a good that is agreeable to you, and also you must be perswaded that he is willing to receive you. Now the first indeed is the maine. This second, that Christ is willing to forgive you, and to receive you, though it be weake, it may bee such as is a true faith, and may beget love: when a man lookes on any other men that he loves, if he see so much excellency in them, as that he longs after them and desires them, though he thinks, there be a backwardnes in them to love him, yet if there be some probabilitie that they are likely to love him, he may come so farre as to embrace them in his affections, and have a desire, to them, though it be true, as that perswasion

Two things
make vs love
Christ.

Note

Men may haue
a perswasion
of forgivenesse
and yet not be-
leue.

is stronger, so their loue is more neere, for faith and love grow together: Indeepe if there were an utter aduersnesse, if there were enmity, as it were impossible to remove it, then we could not Love, but hate even as *Cain* and *Iudas* did. But, I say, that is a thing you must especially marke, that Faith doth not consist in being perswaded that Christ, or God, through Christ, is willing to forgieue you your sinnes, or to receiue you to mercy, but in this your iudgement must be rectified, that is, to know that you are to looke on Christ as one that is sutable and agreeable to you, as one to whom you have an inward inclination, as one that is fit for you. This is the maine thing, the other easily followes, to be perswaded that he is willing to forgieue us, and that he is willing to loue us: therefore whereas, it may be, you haue thought, that to beleue that God is willing to forgieue you your sinnes, is faith: I dare be bold to say, it is not full faith: you may haue it, and yet not savingly beleue, you may haue it, and yet not be true beleeuers. This I make cleere by this argument: That which begets no loue, is not faith. But you may be perswaded that Christ is willing to forgieue you your sinnes, and yet not loue him, as a prisoner may be perswaded that the Iudge is willing to pardon him, and yet for all this he may not loue the Iudge; for loue as I told you comes from some sutablenesse, some agreeablenesse betweene the partie that loues, and the partie that is loved. Againe, you shall finde this by experience. A man may

may be perswaded that he is in a good estate, that he shall be saved, and yet for all this, he may be an unregenerate man, he may be a man that hath no life of grace in him: I say, we see oft in experience, many men applaud themselves in their good persuasion, and they die peaceably and quietly, and all is well, they thinke God hath forgiven them; and yet we finde there is no loue in them, nor no fruite of loue. Againe, on the other side, a man that hath his heart broken with the sense of his sinnes, may hunger after righteousness and after Christ, he may long after the Lord himselfe, that he desires him more than any thing in the world; and yet there is but a weake perswasion that the Lord will receive him, and forgive him his sins: I say, this man may be a true beleever, though he be not yet so fully perswaded that Christ will forgive him, when the other is no true beleever, as I said to you before. As when one loues another man or woman, if he looke on him as one that is surable to him, if he thinke it be but by good probabilitie and likelihood, I shall obtaine their loue, though I have not yet a full assurance of it; I say, there may be an affection of loue. And thence I confirme that which I said to you, that faith that hath beene joyned with it is true; and that faith that is disjoyned from loue is not true. So I say, such a disposition of heart as lookes on Christ as one whom he longs after, he lookes on him as on a husband, as one whom he is willing to match with; that he can say truly, This is the

A true beleever may have but a weake perswasion of forgiveness.

best husband for me in all the world, though yet I have not wooed him, though yet I have not a full assurance of his affection to mee, as I would have; I say, this will certifie your judgement, and withall it will comfort you, that though your faith be weake, yet hee belongs to you, it is a true faith. Againe, it shuttes out those that have false hearts; although thou thinkest thy perswasion be full, that Christ belongs to thee, yet if thy heart be not thus prepared to seeke him, and to esteeme him, thy faith is not true. I can stay no longer in the opening of this, so much shall serve to shew you what this love is: You see what love is in generall, and this love to the Lord, this love to Christ.

Now I come to prosecute the point, having gone thus farre in the explication of it; I say, this love is so necessary to salvation, as that hee that hath it not is in a cursed and damnable condition; he is not in Christ, if he doth not love, that as the Apostle saith, *He that beleeves not shall be damned*, wee may say as well of love, for there is a tye betweene all these, faith, repentance, and love. And therefore we finde these words put promiscuously, sometimes hee that beleeves not shall not be saved, sometimes he that repents not shall not be saved, sometimes he that obeyes not, sometimes hee that loves not shall not be saved: and therefore the Scripture is cleere in it, and there is good reason for it.

Reas. 1.

If a man loves
not, there is a
curse on him.

First, because if a man loves not, there is a curse, there is a woe due to him. For whersoever there

is,

is not love, a man is an hypocrite, as our Saviour saith to the *Scribes & Pharises*, *Wo be to you Scribes and Pharises hypocrites*, that is, because you are hypocrites. Now wheresoever love is not, there is nothing but hypocrisie in such a mans heart. For what is hypocrisie? Hypocrisie is nothing but to doe the outward action without the inward sinceritie; as we say, it is counterfeite golde, when it hath the forme and colour of golde, but in the inside is base: as we say, he is a false *Hector*, when he acts the part of *Hector*, but is not so indeede: So hypocrisie is to doe the outward act without the inward sinceritie. Now to doe them without inward sinceritie is to doe them without love; for to doe a thing in love is to doe it in sinceritie. And indeed there is no other definition of sincerity, that is the best way to know it by: A man that doeth much to God, and not out of love, all that he doth is out of hypocrisie, he is an hypocrite, and there is a woe belongs to him. So that as we deale with counterfeite wares, we breake them in peeces, or we set marks upon them, as we doe with counterfeit peeces of golde and silver, we bore holes in them, as condemned peeces; so the Lord proposeth a woe to such as love him not, for in that hypocrisie consists, when a man doth much, and doth it not out of love.

Again, hee that breakes the Law, you know there is a curse belongs to him: Now there is a double keeping of the law, a strict and exact keeping of it, and there is an Evangelicall keeping of it, that is, when you desire and endeavour to ful-

Hypocrisie
what.

Reason. 2.
He breakes the
Evangelicall
law.

fill the Law in all things: and accordingly there is a double curse, there is a curse that followes the breach of the morall law that belongs to all mankinde, till they be in Christ; there is besides an Evangelicall curse that followes upon the Evangelicall breach of the law. Now when a man loves not, hee breakes the whole law: for as love is the keeping of the whole law, so the want of love is the breach of the whole Law; because though hee may doe many things of the Law, though he may keep the Sabbath, though he may deale justly, though hee may heare the word, and doe many things, yet because it is not out of love he breakes the whole law. When he breakes the law thus, there is a curse belongs to him, and it is the curse of the Gospell that cannot be repealed, it is more terrible than the curse of the Law. And therefore he that loves not, is in a cursed and damnable condition.

Reas. 3.
He is an Adulterer.

Againe, you know, in the law of God an Adulterer ought to die. As in the law of triall; when the woman was to drinke the cursed water, if shee were an Adulteresse, it was a curse to her, the Lord appoynted it to be death to her. Now he that loves not the Lord is an Adulterer, that is, hee is false to the Lord that should be his husband. And when he loves not the Lord, he doth love somewhat else: And doth it not deserve a curse to preferre pelfe before the LORD? That hee should *love pleasures more than God?* That he should *love the praise of men more than the praise of God?* And this is the case of every man that loves,

loves not the Lord, he loves the world : and hee that loves the world is an *Adulterer and an Adulteresse*, saith St. *James*.

Lastly, when the Lord shall bee a suiter to us, when God shall offer his owne Sonne to us in marriage, and we refuse him, when Christ shall come from heaven to shew us the way to salvation, and to guide our feete into the way of peace, and we shall either be carelesse or resist it, doe you not thinke the Lord will bee filled with indignation against such a man ? Will he not be angry with such a man ? Is not the Sonne angry when he is not received ? *Kisse the Sonne, lest he be angry* : Will he not lay the *Axe to the roote of the tree*, and cut off such a man, as men doe briers and thornes, *whose end is damnation* ? This is the case of all those that love not, when they reject the Lord, and the Lord shall come to be a suiter to them, and they will have none of him. This is enough to cleare this to you, That whosoever loves not, is in an evill condition, in a state of damnation, he is not in Christ, he is a man without the Covenant. We come to make some use of this.

If it be of such moment to love the Lord, then let every man looke to himselfe, and consider whether hee have in his heart this love to the Lord Iesus ; for as it is with men, although you may doe them many kindneses, yet if it proceede not from love, they regard it not : so it is with the Lord, whatsoever you doe, though you may doe much, though you pray never so constantly,

B b 3

though

Reas. 4.
Because hee
sights Gods
offer.

Use 1.
To examine if
we love Christ

though you sanctifie the Sabbath never so diligently, doe what you will, yet if you loue him not, he regards it not: Neither circumcision is any thing, nor uncircumcision is any thing, but loue. Indee, when a man doth loue him, the Lord beares with much, as you see hee did with *David*, because he was one that loved him. But when you loue him not, performe never so much, he rejects all, he heedes it not: As you see it was with *Amasiah*, you know how much he did, yet it was not accepted, hee did it not with a perfect heart, that is, he did it not out of loue. And therefore the Lord doth with us as wee doe with men, when men haue false hearts, we see they loue us not, we say they doe but complement. So the Lord Iesus doth. This should helpe us to discover our selues, there is no way to discover hypocrisie, none so sure a signe of it, as where loue is not.

And therefore learne by this to know your selues, and to judge of your condition: It may be, when we confesse our sinnes, wee haue not thought of this, that we love not Christ, or at the least, we have not considered what a sinne it is, but you may know what a sinne it is by the punishment of it: *1 Cor. 16. 22. Let him be accursed that loves not the Lord Iesus.* You may know the greatnesse of the sinne by the greatnesse of the punishment; for the punishment is the measure of the sinne, and (marke it) he doth not say, if you beleue not in the Lord Iesus, or if you doe not obey him; but if you love not the Lord Iesus:

That

1 Cor. 16. 22.

That is, if there bee an omission but of this one thing, that you love not, let such a man be accursed, yea let him *be had in execration to the death.* Therefore consider this, how great a sinne it is, not to love the Lord. And when you consider your sinnes, and make a catalogue of them, looke on this, as that which discovers to us the vile-nesse of our natures, as *Paul* saith of lust, *I knew not that it was sinne, but by the Law*: but when sinne began to live, he died: So I may say of this, it may be men take not this into consideration, this sinne, that they have not loved the Lord; and therefore learne to know it. When we consider this, that he is accursed who loves not Christ, it may open a crevise of light unto us, to see what condition wee are in, how cursed our nature is, how hainous this sinne is, when a man sees that there is a cursed man, a man whom the Lord sets himselfe against, a man whom the Lord is an enemy to, whom he puts all the strength and power he hath to confound, when hee sees there is a man whom the Gospell curseth, which is more terrible than the Law, because the curse of the Law may bee repealed, there is a remedy for that in the Gospell: But the Gospell, if that curse a man, there is no remedie: This should humble us; for the Gospell should humble us as well as the Law. And there are sinnes against the Gospell as well as against the Law, and whatsoever is sinne should humble us, yea the sinnes against the Gospell are greater than the sinnes against the Law: And therefore in this sense the Gospell is

fitter to humble us. Now when a man comes to consider his sinnes, it may be possibly, he lookes to sinnes especially against the morall Law; but you must learne to doe more than: begin to thinke, Have I received the Lord Iesus? Have I beleevd in Christ? These are great sins against the Gospell: and these sinnes should chiefly humble us. If you thinke I presse this too hard, consider the words of the Apostle I named, *Let him be accursed that loves not the Lord Iesus*: Let these words be sounding in your eares, compare your hearts to them, sometimes cast your eye on the one, and sometimes on the other, and see if it be not absolutely required to love the Lord. And againe, reflect on your hearts, and see if you be in the number of those that doe love him.

And take heede herein that you deceive not your selves, for it is the manner of men, when we presse the love of Christ upon them, they are ready to say, I hope I love the Lord, I hope I am not such a miscreant as not to love him; yea but consider whether thou doe or no: it is true, thou maist deceive me or another man when thou professest love to God, but in this thou canst not deceive thy selfe; for a man knowes what he loves, love is a very sensible and quick affection. When a man loves any thing, when hee loves his wife, loves his friend, loves his sonne, loves his sport, his recreation, he knowes he loves it, he hath the sense of that love in himselfe. Therefore consider with thy selfe whether thou hast any such stirring affection towards the Lord *Iesu* or no; doest thou

¶ Trial of
love by the af-
fections.

thou feele thy heart so possessed with him? Art thou sicke of love, as the Spouse saith in the *Canticles*, *I am sicke of Love*? That is, are you grieved when he is absent? Are you glad when you have him? When you can get into his presence? For there is a kinde of painfulnesse in love: and, all painfulnesse is of a quicke sense. When it is said, the Church was sicke of loue, sicknesse is painful: And therefore when you want the Lord, when there is a distance betweene him and you, when he doth not looke on you as he was wont, there will be painfulnesse in it and griefe.

1 By griefe.

Againe, there will be much joy and gladnesse when you have him. Therefore let it be one way to examine your selves, if you feele such a love towards him or no.

2 By ioy:

Besides that, let me aske thee if thou walke with the Lord, if thou converse with him, if thou be perfect in his presence, if thou doe as *Enoch* did, walke with the Lord from day to day, as it is an argument of an evill man, that he walkes not with the Lord, that hee *restraines prayer from the Almighty*, that is, that he doth not converse with him: So is it a great argument of love to desire Gods company, to desire to be with him, to walke with God: (to use that phrase.) You will say, What is that to walke with him? To walke with him is to observe the Lords dealing with you, and to observe your carriage and dealing to him againe, that there may be continuall commerce and intercourse every day, that continually every houre, every moment, you would consider

3 Triall, by walking with the Lord.

To walke with God what?

sider and thinke what the Lord doth to you, what his carriage is to you, what passages of his providence concerne you. Againe consider what you doe to him, what carriage there is betweene you: I say this conversing is an argument of love. Shall a wife professe love to her husband, and never come where he is, never be within dores, and never be in his companie? So, will you say you love Christ, and not be frequent in prayer, or neglect and slight that dutie, seldome converse with him, and seldome speake of him? When you love your friend, you are with him as much as you can, you love to speake with him, and to speake of him: So it is with the Lord, if you love him, certainly you will love his company, you will love his presence.

3^d Triall, by
the diligence
of Love.
2 Thess. 1, 4.

Besides, if you love the Lord, you know, love is a diligent thing: and therefore it is called diligent love, 1 *Thess.* 1. 4. *Effectuall faith, and diligent love:* that is, when a man loves a thing, he is diligent to obtaine it, he spares no labour, no cost, he cares not what he doth so he may get it; much labour seemes little to him, many yeares seeme a few dayes, hee cares not what he doth so he obtaine it, he is diligent and laborious. Doe you take this paines to drawe neere to God, to get grace, to excell in it? Are you willing to put your selves to it, to denie your selues in your ease, to take some time from other busineses, and to bestow it this way? are you content to put your selues to a harder taske, to forbear things that are pleasant according to the flesh, to take paines for

for the Lord? If you love God, it will make you diligent. A man will take paines to get the thing he loves.

Besides, love is an affection that would enjoy presently the thing it loves, it cannot endure deferring. And therefore when a man professeth he loves the Lord, and yet will deferre to come in, saying I will serue the Lord perfectly, but not yet, not till my youth be a little more over, not till things be thus and thus with me, then I will; it is certaine thou louest him not: for it is true of every affection, that which is a true and right affection, that which is an heartie affection, it is present. If a man desire any thing, he would haue it presently, hope would be presently satisfied: and therefore *hope deferred is griefe*, and love deferred is a great griefe: So that if you finde a disposition to put it off in your selves, I will doe it, but not yet; certainly you love not the Lord. It may be if you were sure to die within a week or a month, what men would you be? how perfectly would you walke with God? how would you have your hearts weaned from the world more than they be? Well, if you love the Lord, you will doe as much presently, though much of your life remaine; for love is a present affection, it cannot endure deferring, but it would have full communion; and that speedily and presently: so is it with that affection where you finde it.

Againe, if you examine your selves further, if you have this love in you, you may know it by this, Love is a thing that is well pleased with it selfe

4 Tryall, desire of present enjoyment of the thing beloved.

5 Tryall of love it is its owne wages.

selfe, as we say, *Love desires no wages*, that is, it carries meate in the mouth of it, it is wages enough to it selfe, it hath sweetnesse enough in it selfe, it desires no addition: So it is when a man loves, Love payes it selfe, I say, it is its owne wages. And therefore if you love the Lord, you shall know it by this; you serve him, and serve him with all your might, with all your strength, though hee should give you no wages. *Jacob*, as you know, served for *Rachel*, the very having her was wages enough: So if you love the Lord, the very enjoying of the Lord, the very having communion with the Lord, the very having the assurance of his favour, that you might say, *My Beloved is mine, and I am my Beloved*: this is wages enough to a man that loves indeed, to such a man, though there were not heaven to follow, though there were not a present reward, nor a future, yet he would love the Lord; and if he love him, there will be a delight to serve him: and enough to him is the Lords favour, as Christ saith, *It is my meate and drinke to doe my Fathers will*: that is, though there were no other meate and drinke, though there were no other wages, yet this was as pleasant to him as eating and drinking. Aske thine owne breast, whether in any thing thou lovest, if the very enjoying of that, though there were no other wages superadded, if that were not motive enough, if it were not comfort enough, and wages enough to you to doe it?

6 Triall of love
by its constrain-
ing us to
please God.

But besides all this, to name one more, if you love the Lord, it will make you, it will constrain you

you to please him, it will put such necessity upon you to obey him in all things, to doe what he requires, whatsoever is for his advantage, that you cannot chuse but doe it; as the Apostle saith, 2 Cor. 5. *The Love of Christ constraines us*: What is the meaning of that? That is, I cannot choofe but doe it; it makes a man doe it whether he will or no; it is like fire in his breast, he cares for no shame, it makes him goe through thicke and thin, the love of Christ constraines us. It is true, I confesse, I may lose my reputation, you may reckon me a mad man, some men doe thinke me so, but that is all one, I must doe it, the love of Christ constraines me. So that where love is, it is such a strong impulsive in the heart, it carries one on to serve and please the Lord in all things, that he cannot choofe but doe it. As a man that is carried in a strong streame, or as one that is carried in a crowde, or as one that is carried in the hands of a strong man, so a man is carried with this affection that hee cannot choofe. You will say, this is strange that love should compell, it doth nothing lesse. It is true, you must know, when the Apostle saith, *The love of Christ constraines me*, it is a *Metonymy* from the effect, that is, love makes me doe it in that manner as a man that is compelled, that is the meaning of it. So it hath the same effect that compulsion hath, though there bee nothing more different from compulsion than loue. And therefore know that of love, that it is such a change as drawes one to
serve

2 Cor. 5.

Object.

Answ.

How loue is
sayd to con-
straine.

serve the Lord out of an inward attractive. thence I take that note of love, such a thing as puts it on, such a thing as riseth from an inward inclination of the minde; from an inward principle, so that there is no other spurre, no other attractive, but the amiableness of the object.

Now when a man shall finde this in himselfe, that hee hath all these, hee findes that hee hath such a sensible love, that hee knowes hee loves the Lord Iesus: Againe, hee findes an earnest desire to be in company with him, to walke with the Lord from day to day: Againe, hee is exceeding laborious and diligent to get this love, to get this assurance of favour, and to excell in that grace, without which he knowes he cannot please him: Againe, when the affection is present, you would have communion with the Lord, and you would not have it deferred: Againe, when a man shall be well pleased with that hee doth, it is enough that hee hath the Lord himselfe, though there were no other wages: And when hee findes such a strong impulsive in him, in his owne heart, that carries him on to serve the Lord, that he cannot choose but doe it; then you love the Lord: And if you love the Lord, you are in Christ. But if these things be not in you, you doe not love him: and then, what is your condition? You know what the Apostle saith, *Hee that loves not, let him be accursed, let him be had in execration to the death.* I should prosecute

cute it further, and shew the reasons why
wee should loue the Lord, as there
is great reason: But that I
must deferre till the
afternoone.

S E C O N D

F I N I S.



THE



THE SECOND SERMON.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



TH^e last tryall of our love to Christ was its constraining vertue. Love will constraine you to serve him, you cannot choose but doe it, it so constraines a man, as the weight of a stone compelleth it to goe to the center, as the lightnesse of the fire compels it to ascend up: for such a thing is love, a strong inclination of the heart, when the soule puts it selfe on any thing from an inward principle, from a bottome of its owne, when it is carried on with no other motive but the amiableness of the object. Now

Simile.

OF LOVE.

Now to conclude this, wee must beseech you to consider your owne condition, and examine your selves by these rules, that you may be able to say as *Peter* said, *Lord thou knowest I love thee*: that is, to have such an assurance, that your hearts may be well affected towards Christ Iesus, that you may love him, that you may be able to say to God, who knowes our hearts, searcheth our reins, that knowes all the windings and turnings of your soules, Lord thou knowest that I love thee. Since it is a matter of such moment, wee should be carefull to examine, if we finde that we have not yet this love: for we must knowe, that all that we have, all that we doe, it will nothing availe us, but *faith which worketh by love*. And if you object, why doe ye preach damnation to us? doe you tell us we are in an evill condition for want of this love? I answer, it is profitable for you, while you are in such a condition, to have it preached, it is good for you to speake this damnation to your selves, that while yet there is hope you may seek to be healed, that you may be translated into another condition, that you may not perish in the evill day; when there shall be neither hope nor helpe for you. For you must know, that when we deliver you these signes of examining your selves, our end is not to grieve you, this doctrine tends not to destruction, but to discover to you your owne hearts, that you may know your owne condition, that if you want it, you may seek after it. If therefore you finde a want of this love, that we will doe next, shall be to shew you what

C c

reason

An exhortation to search if we love Christ.

Quest.

Ans.

It is profitable to preach damnation to ree out of Christ.

7 Motives to
love Christ.

He is worthy
of our love
Psal, 18, 3.

All excellencie
in God.

reason you have to love the Lord Iesus: for there is no better way to get it in you, than to describe him to you, to shew you what cause there is of loving him: if wee were able to present him to you as he is, we should effect this thing, but that must be the worke of the holy Ghost; notwithstanding wee will briefly open to you such reasons as we finde used in the Scriptures.

And first, let this move you to loue him, that he is worthy to be beloued, as *David* speaks, *Psal. 18. 3. The Lord is worthy to be praised*: so wee may say, the Lord is worthy to be loved: for what is it that makes any thing worthy of love, it is the excellencie that we finde there. Now in the Lord there is all kinde of excellency: whatsoever there is that is amiable under the Sunne, all that you shall finde in him more abundantly: If ever you see any thing in any creature, any thing amiable in man, if ever you saw any beauty, any vertue, any excellency, all these must be more abundant in him that made these creatures. And therefore if you have a love, as there is no man without some love or other, some creature seemes beautifull to you, thinke with your selves, this is more in the Lord. If ever you see excellency in any man, if ever you see any noblenesse, any holinesse, any excellency of disposition, know that it is more abundantly in the Lord Iesus: Let these rivers leade you to that Ocean, to that abundance of excellency that is in the Lord. And if you love any creature, let it be with a little love, let your affection be proportionable to the object; as it exceeds

exceeds in the Lord, so let your love exceede towards him, to *love him with all your soule and all your strength*. And know this, that hee hath not onely that in an omnipotent manner, that is but sprinkled among the creatures, they have but a sparke, but a drop of it; but also there is this in the Lord, that there is nothing in him but that which is amiable: every creature hath some imperfection in it, there is somewhat in it may cause averfation in you, there is no man but hath some weaknesse, but hath some infirmity, there is no creature but it hath some want, some defect in it: but in the Lord there is no want, there is nothing to put you off; but as the Church saith, *Cant. 5. He is wholly delectable*: that is, there is nothing in him but that which is amiable. It would bee a very profitable thing for us in this case often to thinke on the Lord Iesus, to present him to our selves in our thoughts, as the spouse doth, *Cant. 5. shee considers her wellbeloved is the fairest of ten thousand*: so wee should beholde the person of our husband. You know it is but a harlotry love to consider what wee have by our husband, to consider what riches hee brings, what honour, and not often to contemplate upon his person, and upon his vertue and excellency: we should learne to doe this with the Lord, that wee may love him. Therefore that wee may helpe you a little in this contemplation, wee will shew you how the Lord hath described himselfe: *Exod. 34. 6.* when the Lord describes himselfe to *Moses*, thus he declares his owne name, *The Lord Iehovah*,

Imperfection
in every crea-
ture.

Cant. 5.

Exod. 34. 6. o-
pened.

Why we love
not the Lord:

The Excellen-
cies of God in
Exod:34.

IEHOVAH.

I AM.

*Iehovah, strong, mercifull, gracious, long-suffering, a
bundant in kindnesse and in truth, reserving mercyes
for thousands, forgiving iniquity, transgression and
sinne, &c.* We will a little open to you this de-
scription that the Lord gives us of himselfe, that
so you may learne to know what he is; for the
way to love the Lord is to know him: and indeed
therefore we love him not, because we know him
not; there is no other reason, why in heaven,
when we shall come to be present with him, we
shall love him so abundantly, but because wee
shall know him *face to face*; that is the reason
the Angels and the Saints love most: And of e-
very man amongst the Saints hee that knowes
most loves most. Therefore it should be your la-
bour to know the Lord. But to open, as I say,
this description unto you.

First, he is *Iehovah*, that is, hee is a constant
friend to whomsoever he is a friend, he is alway
the same; for that is another name, by which the
Lord describes himselfe to *Moses*, when he sends
him to *Ægypt*, *I am that I am*, saith he, *say, I am
hath sent me*: I take this word, that it comes from
the same roote, *Iehovah* is described by that *I am*,
and by that it is best understood, when the Lord
calls himselfe *I am*, whereas every man may say,
I was, and I shall be, this every creature may say;
but the Lord saith, *I am*: that is, whatsoever the
Lord was from eternity, the same he is to eterni-
tie, there is no change in him: And that is a great
excellency in him that may move us exceeding-
ly to loue him. You know when we meete with

a friend that is constant, that hath no alteration in him, that is a sure friend, have him once and have him for ever, it sets an higher price on him. When we can consider what the Lord is, that he hath dealt thus and thus with us, that he hath loved us, and when we consider he is constant in it, that he imbraceth them with *the sure mercies of David*, as they are called, that is, *his compassions faile not*, but when hee hath once begun to love, hee loves for ever; it is not so with men, if they love us at one time, they forget us againe, as the Butler forgot *Ioseph*; when they are in prosperity they forget us, but the Lord knowes us in all our conditions; *thou hast knowne my soule in adversitie*. When we are in a strait, friends oft times are backward to helpe us, but the Lord in such an exigent he is the same; he appears in the Mount when there is no helpe in man; I say, this constancy, that God is alway the same to us, that his mercies are sure, for they are called *the sure mercies of David*. He shewed mercies to *Saul* too, but they were another kinde of mercies; *Saul* was not one that he had chosen to himselfe, and therefore his mercies continued not, for indeed he never loved *Saul* with that unchangeable love: But when he loves any man as hee loved *David*, his mercies are sure as they were to *David*. *David* was ready to step aside often as well as *Saul*, hee let *Saul* goe, but he carried *David* a long, they were sure mercies: and such he shewes to all those that hee hath begun to love. That is the First, *I am or Ichovah*.

God a constant friend.

2

Almightie.

Almightie
what,The creature
can doe but
some things,

Secondly, he is *strong, Iehovah, strong, mercifull and gracious, &c.* that is, *Almighty*. What is the meaning of that, that he is Almighty? The meaning of it is this, that the Lord hath all the excellencies; those which we call graces and vertues, and qualities in men, all these abound in the Lord; for what serves any vertue for, or any qualitie that you have, but to enable you to doe something: if a man have any science or art, that is but to enable him to doe that which without it he cannot doe: if a man hath the art of Arithmetique, he is able to number, or if he hath the art of Logicke, he is able to dispute: come to all morall vertues, What is temperance, but that which enableth us to doe such and such things upon such and such occasions? What is patience, but that which enableth us to endure afflictions? So all that is excellent in man, all these amiable, those beautifull qualities wherewith the soule is adorned, are but so farre good as they enable a man to doe this or that. Now when the Lord is said to be almightie, the meaning is, hee hath all excellencie in him, and he hath it in the highest degree, for in this sense God is able to doe more than any man, in regard of excellency; whatsoever a man is able to doe, you know how infinitely the Lord hath it beyond him, he is able to doe so much more as he is beyond any man: For that power, that attribute, that quality that is in man, it is not a qualitie in him, he hath it beyond any man. Again, when a man is able to doe one thing, yet he is not able to doe another, one creature is able to doe this, another that: But the

the Lord is Almighty, therefore he is able to doe allthings. And therefore this is a kind of excellencie, that is the second description, he is *Iehovah*, and he is Almighty.

But now when you heare that the Lord is thus constant, and thus exceeding in excellencie, a man will be ready to say, what is this to me? I am a sinfull man, there is nothing in me but that which may turne away the Lord from me, and cause him to abhorre me.

Well, saith he, to comfort you, know that I am *mercifull*, exceeding pittifull, exceeding ready to forgive, though your finnes be exceeding many, though they be exceeding great, yet the Lord he is mercifull: he is ready to passe by all those infirmities. And that is another of his excellencies. You know we reckon it a very amiable thing in a man when we see him pittiful. This doth more abound in the Lord, than in any creature, there is no man in the world so ready to forgive as God. If hee were not God, if he were as man, my brethren, could he beare with us as he doth? Let us do to a man injuries, and injuries againe & againe, and never give over, what man can beare it, doth he not in the end withdrawe himselfe, and will no more be reconciled? But it is not so with the Lord, where we have done all, *Yet returne to me, saith the Lord, Ier. 3. 2.* Well, but if we have such sins in us, suppose the Lord be mercifull and ready to forgive, but yet there is no goodnes in us, we have nothing in us why he should regard us, and why he should looke after us: To that it is answered, the

Object.

Answer.

3.
Mercifull.

None so ready
to forgive as
God.

Ierem. 3. 2.

4
Gracious.

To be gracious
what.

Lord is *gracious*, that is, though there bee no worth found in you, yet he is ready to doe you good: as grace you know is proper to a Prince or a great man, that is said to be gracious to his subject, or to one that is very inferiour; because hee can doe nothing to deserve it, it is called grace. For grace, you know, is nothing but freenes, and to be gracious is to doe things freely, when there is no motive, no wages, when there is nothing to winne him, but of free grace hee doth it. So the Lord doth what he doth of his free grace, *he hath mercy on whom he will have mercy*, that is, when all men did stand before him alike, though there were nothing, when there was no cause why the Lord should regard one more than another, yet *He will have mercy on whom he will have mercy*, that is, he is gracious, though there be nothing in us to winne that love at his hands. Well, but yet we may be readie to object, it is true, the Lord hath bin thus to me, he hath bin very mercifull to forgive me my sinnes, he hath beene very gracious to me to shew me favour when I never deserved it, but after I was put into such a condition, I provoked him to anger by relapsing into sinne againe and againe after I have beene in a good estate, I have broaken the covenant with him, I continued not in that good estate that out of his mercy he hath put me in so.

5
Long suffering

To this he answers, *He is long suffering*, that is, though you provoke him out of measure, though you have done it againe and againe, he continues patient, you cannot wearie him outt, but *his mer-*

cy indures for ever : you know that if there were an end of his mercy , that, on your sinning , hee should give over to be mercifull , his mercy did not indure for ever, therefore it is said, *He is long suffering*, because though your sinnes be often repeated, yet the Lord as often repeates his mercy, therefore there is a multitude of mercyes in him, as there is a multitude of sinnes in you, there is a spring of mercy in him, that is renewed every day, he opens a spring for *Judah & Jerusalem to wash in*, it is not a *Cesterne* but a *Spring*, that is renewed as much as your sinnes, that as you are defiled daily, so the Lords mercy is renewed to wash away those sinnes, he is long suffering. But besides all this he goes yet one step further, he is *abundant in kindnesse and in truth*: that is, if you would know the Lord yet further , whereas you may thinke *He is a terrible God*, because of his great Majestie, and power, and therefore that those dsharten you, as wheresoever you find terriblenesse, that (you know) puts off, it is contrary to love: and therefore the Lord to winne us the more, tells us: that though he be so great a God as he is, yet he is *abundant in kindnesse*, that is, *He is exceeding ready to beare with us*, that looke what you finde in a kinde Husband , in a kinde Father, or in a kinde friend, that you shall find in the Lord, he is exceeding kinde to you, he is not harsh, he is not stiffe, he is not ready to observe all that you doe amisse, if you will aske any thing at his hands, if you want it, (as therein kindnes doth consist) he is ready to doe it , whatsoever it is, he is a *God hearing pray-*

cr,

6.

Abundant in
kindnesse.Kindnesse
wherein it con-
sisteth,

7.
Abundant in
truth.

8.
Reserving mer-
cy for thou-
sands.

er, he saith, whatsoever you aske at his hands he will doe it, can you have a greater kindnesse than this? If kindnesse be an attractive to winne love, hee is kinde, and hee is abundant in it. If you will not belecue this assertion, this affirmation, this description of himselfe, hee tels you he hath promised, and he will be as good as his word, he is *abundant in truth*, that is as if hee should say; I am not onely of such a nature and disposition as I have describ'd my selfe to be, but besides this I am engaged to you, you have many promises I have made you, I have sworne I will doe thus and thus: Therefore I will adde this to this disposition, *I am abundant in truth*, that is, you shall finde me as good as my word; and not so onely, but *r* will be better than my word: *I am abundant in truth*, that is, his performances exceede, they runne over, whatsoever hee hath said, he will surely doe it. Consider this, consider how many precious promises you have, consider what the Lord hath said hee will doe for you, how full is the Scripture of promises every where; remember this, the Lord is abundant in truth, he will doe them and overdoe them, hee will fulfill every word that hee hath said. And that he may give you a prooffe of it, he adds, that *Hee reserves mercies for thousands*, that shewes hee is abundant in kindnesse and in truth: as if hee should say, when any of you doe mee service, when you are faithfull as *Abraham* my servant was, I am bound no more but to reward your selves, but I am abundant in mercy and forgiveness,

givenesse, reserving mercy for thousands: The Lord cannot content himselfe to doe good to a mans owne person, but to his children, to his generation. As *David* when he loved *Barzillay* and *Jonathan*, it extended to their posterity, when his love was abundant: so the Lord reserves mercie for thousands.

Lastly, because the objection still comes in when you have such a description of the Lord: I but my sinnes are still repeated, he addes in the conclusion, he is a God still *forgiving iniquitie, transgression and sinne*. Why are those three words put in? That you may know that hee forgives sinnes of all sorts; for every man is ready to finde some peculiarity in his sinnes, hee thinkes such and such sinnes cannot be forgiven, sinnes that I have committed thus and thus: Nay, saith the Lord, what sinnes so ever they are, of what nature soever, he forgives iniquitie, he forgives naturall corruption, he forgives lesse infirmities, he forgives greater rebellions; and he is still doing it, for so the word signifieth, hee is still and still forgiving iniquitie, transgression and sinne. So we have shewed you what the Lord is, that you may learne to know him: therefore we will conclude this first, and say to you as the Spouse saith, *Cant. 5.* Such a one is the Lord, and such a one is our wellbeloved, oh you daughters of *Ierusalem*, that is, he is wholly delectable: if we were able to shew him to you, it must be your labour to consider him, that you may learne to know him, and to love him.

Secondly,

9.
Forgiving iniquitie, transgression & sin.

Cant. 5.

2 Mot.
His greatnesse.

Deut. 10. 17.

3 Mot.
The easiest con-
ditions he re-
quires of us.

Secondly, when you know this and consider what the Lord is, and what excellency is in him, consider in the next place the greatnesse of the Lord, and know that this great God is a suiter to you for your love, that is, he that makes towards you. If a great King, or if your potent neighbour should sue to you for love, would not that move you? You know the weaker should seeke to the stronger, men of meaner condition should seeke to him of higher place; when the great God beseecheth us to be reconciled to him, when he desires to be at peace with us, and to be friends with us, I say, the greatnesse of God is a great argument to move us to love him: as you have that *Deut. 10. 17.* When the Lord reasons there with the people to perswade them to love him, saith hee, *I am the God of Gods, the Lord of Lords, mighty and terrible*: as if he should say; this great God hath done all this for you: and this he requires at thy hands, that thou shouldest love him, when he shall desire but this, refuse it not. If one that we contemne, one that is beneath us should seeke our love, wee are not so ready to returne love againe, for we say he is below; But when we consider God in his Maiestie and greatnesse, that he should seeke to be reconciled to us, that should move us, that should win our hearts to him.

Besides, consider what the Lord might have required of you; you know you are his creatures, you know what a distance there is betweene the Lord and you, if he had put you on a harder task, you ought to have done it, if he had said to us,
you

you shall offer your children to me in sacrifice, you shall give your owne bodies to be burned, you shall be my slaves, who could have said any thing to that, for he is the Lord, the great God, our soveraign Creatour: But now when the Lord comes and askes no more at our hands but this, you shall love mee, will you deny it him? This is effectually urged in the same Chapter, Deut. 10. 14. where *Moses* (marke the manner of urging it) had described to them what the Lord had done for them, that hee had *brought them into that good land, &c.* And now, saith he, *what doth the Lord require of thee for all this, but onely this, that thou love the Lord thy God?* As if hee should say, the Lord might aske much more at thy hands; if he had, thou hadst no reason to deny it; but all that he requires is that thou love him: and wilt thou deny this unto him?

Besides, consider who it is that hath planted this love in the heart, is it not the Lord that gives thee this very affection? And when he calls for this love againe at thy hand, doth hee call for more then his owne? Shall hee not gather the grapes of his owne Vineyard? and shall he not eate the fruite of his owne Orchard? Hath not hee planted in us these affections? and ought they not to be returned to him, to serve him and to pitch on him?

Besides consider, you are engaged to love the Lord, and that should be a great motive to us: in *Iosh. 24. 12.* *You are witnesses that you have chosen the Lord this day to serve him: And they said we are witnesses.*

12.
Deut. 10, 4.

4 Mot.
God hath plant
ed love in us
for this end,

5 Motive.
we are engaged
to him;
Iosh. 2, 12,

witnesses : that is *Iosuahs* speech to the people: As if hee should say to them , you are not now to choofe, you are now engaged , you cannot goe backe, you have professed you have chosen the Lord to serve him, therefore you are witnesses against your selves. So I may say to every man that heares me , you are engaged to love the Lord : Why ? Because you have chosen him for your husband, you are baptized in his name, you have taken him for your Master, and for your Father, therefore he may challenge it at your hands as right , for *he is your Father : and where is his his honour then ? He is your Master , and where is his feare then ?* That is, you are engaged, he may challenge it justly , you are his, hee hath bought you, yea he hath overbought you, hee hath paid a price more worth than we , hee hath bought us with his blood : And what hath hee bought us for but to be his, that is, to love him? Therefore when we love him not , we robbe God of our selves, we doe an unnaturall thing , it is treachery and injustice in us. As you know , it is one thing in a woman that is free from an husband to neglect a man that is a friend, but when she hath engaged her selfe, and the match is made, now it is adultery : So every one of us that loves not the Lord, sinnes the more, because he is engaged to him: *Deut. 32. 13. Thou forsookest the strong God of thy salvation, thou forsakest him to whom thou art engaged, he is the strong God of thy salvation, he hath done thus and thus for thee. Therefore consider this, for seeing you have such an affection*

If we love not
God, robb him.

Deut. 32. 13.

affection as love is, you must bestow it somewhere, somewhat you must love: and you must know againe it is the best thing you have to bestow, for that commands all in you; and where will you bestow it? Can you finde any creature upon whom to bestow it rather than the Lord? Will you bestow it upon any man? The Lord exceeds them, as *David* saith, *Who among the gods is like thee?* That is, take the most excellent among them, that therefore are reckoned as gods, yet who among them is like unto thee? or whom will you bestow your love upon, your wealth, or your pleasures or your phantasies? You must thinke the Lord will take this exceeding evill at your hands, that you should bestow this affection elsewhere than on him whom you are engaged unto, to whom you are bound so much, who hath done so much for you.

Love is the best thing in a man.

But that which moves us most is particulars. If a man consider what the Lord hath done for him in particular, remember what passages hath beene betweene the Lord and you, from the beginning of your youth: *Ier. 2. Neither said they where is the Lord that brought you out of the land of Egypt through the wilderness: I remember thee from the land of Egypt, &c.* That is, let a man consider Gods particular dealing with him, for when the Lord would stirre up *David*, and melt his heart, and bring it to a kindly sorrow for his sinnes, he takes that course: *2 Sam. 12. 7.* It is *Nathans* speech to him, saith he, *Did not the Lord doe thus and thus? Did hee not make thee King of Iudah and Israel?*

6 Motive.

What the Lord hath done for us.

Ier. 2.

2 Sam. 12. 7.

Israel? Did not he give thy Masters wives and thy Masters houses into thy bosome? And if that had not been enough, he would have done thus and thus. So let every man recount the particular kindneses and mercies he hath received from the Lord; and when we consider that it is he that doth all, that it is he that feedes us, that it is he that clothes us, we have not a nights sleepe but he gives it to us, we have not a blessing but it is from his hand, there is not a judgement that wee escape but it is through his providence: I say the consideration of these particulars should be as so many sparkes, to breed in us a flame of love towards the Lord, to thinke with your selves when you have done all, how unreasonable a thing it is, how unequall a thing that you should forget this God, that you should never thinke on him, that you should not love him, he that hath done thus much for you.

7 Mot.
The Lord
loves vs.

Gal. 2. 20.

And last of all consider, that the Lord loves you, for that is the greatest motive to winne us to love him; for as fire begets fire, so love begets love. This was the cause that *Paul* loved the Lord, *Gal. 2. 20. He that loved mee, and gave himselfe for me*, saith he; I will not live any more to my selfe, but to him; he hath loved me, and gave himselfe for me; he hath loved me, and there was that testimony of his love, hee gave himselfe. I say consider this love of the Lord, and let this beget in you a reciprocall affection towards him: Put all together, and consider the Lord is worthy to be beloved, and he that is so great sues to you for your love, that he that is God, that planned

ted that love in your hearts, and therefore hee doth but call for his owne, that hee that hath done you so many kindneses, that you are so engaged to him, that you are now bound unto, you are not now to chuse; at the least come to this, to say hee is worthy to be beloved, bring your hearts to this, to desire to love him.

You will say, we may desire long enough, but how shall we be able to doe it?

I will tell you in a word, and so conclude. First, you must pray for it, it is a lovely suite, when we come to the Lord and tell him, that we desire to love him, that we would faine doe it if we could, and beseech him not to deny us that request, that we know is according to his will: do you thinke that the Lord will refuse you in that case, especially if you begg it importunately at his hands.

For if you object and say, we have prayed and have not obtained it, know, that to love the Lord is a precious thing: and therefore the Apostle reckons it so.

You will say, How doth this prayer doe it? I say that it doth it partly by obtaining at Gods hands, for when you crie earnestly, hee cannot denie you: But as he did with the lame and the blinde when they were importunate, hee never neglected any but healed them. When you crie to the Lord, and say, I would faine love thee, but I cannot, will hee not be as willing to heale thy soule, to give thee legges to runne after him, and eyes to see him, as he was to heale the lame

D d

and

*Object.**Ans.*

Meanes to enable us to love God.

I

Prayer.

*Object.**Ans.**Object.**Ans.*

Prayer works love 4 wayes.

I

It obteyneth ic

2
It brings us to
communion
with God.

3
In prayer God
shewes himself

4
Prayer exerci-
sith love.

Quest.

Ans.
Love a most
peculiar gift of
the holy Ghost,
2 Theff. 4.

and the blinde, certainly he will not deny thee.

But besides that, prayer doth it, because it bring us to converse and to have communion with him; by prayer we are familiar with God, by that meanes love growes betweene us: as you know when you converse with men, it is a meanes to get love.

Againe, prayer doth it, because when we are much in calling upon God, the Lord delights to shew himselfe to such a man, yea at such a time, for the most part, as hee shewed himselfe to Christ when he was praying, as he did to *Moses*, and to *Cornelius* and others.

And againe, prayer it exerciseth this love, it blowes up the sparkes of this love, and makes a flame of it; therefore much prayer begets much love: If you would be abundant in love, be fervent and frequent in this dutie of prayer, pray much and you shall finde this effect of it, it will beget love in you: You will say prayer is a generall meanes for other things: Why doe you put it as a peculiar meanes to get love?

The reason is, because love in an especiall manner is a gift of the Spirit, a fruite of the holy Ghost; and it is true, it must be a peculiar worke of the Spirit to beget love. It is true, faith comes by hearing, and hearing begets faith, it is done likewise by the Spirit; but love is more peculiarly than other graces, the gift of the holie Ghost. And therefore 2 *Theff.* 4. saith the Apostle, *You are taught of God to love one another*; That is, it is such a thing as God teacheth, or else our teaching

teaching will never doe it: that which he saith of love to the brethren, we may say of the love of God; the Lord hath put love into man, man loves many times, and knowes not why, many times he hath reason that he should love, and yet he cannot, because it is a peculiar gift of God. That naturall affection for a man to love his children, all the world cannot doe it, all the arguments in the world cannot perswade a man: for if arguments could doe it, we might perswade others to doe so; but none can love so as the father doth his child: and why? But because the Lord workes that in men. So the love of God is a peculiar worke of the holy Ghost, none are able to love Iesus, but hee in whom the Lord hath wrought it, in whom the holy Ghost hath planted this affection: Therefore the way to get it is earnestly to pray, to acknowledge the power of the holy Ghost, to goe to him, and say, Lord I am not able to doe it: this acknowledgement of the power of the holy Ghost is the way to prevaile. Besides, you know the power of God is so transcendent beyond the pitch of our nature, that except the holy Ghost worke more than nature, we shall never be brought together in agreeablenesse and suitablenesse, wee are no more able to love the Lord, than cold water is able to heate it selfe: there must be somewhat to breede heate in the water, so the holy Ghost must breed that fire of love in us, it must be kindled from heaven, or else we shall never have it.

Secondly, another speciall meanes to enable

2 Meanes to
consider our
sinnes.

Object.

Answ.

We cannot
loue Christ till
we be poore in
spirit.

you to love the Lord, is to consider your owne condition; to consider your sinnes, what you are, what hearts you have, and what lives you have lead?

You will say, how doth this beget love?

Yes, this is a great meanes: *Mary* loved much, because much was forgiven her, that is, *Mary Magdalen* had great sence of her sinnes, the Lord had opened her eyes to see what a one shee had beene, what sinnes she had committed: And because she had that sence of her sinnes, her eyes were open to see her owne vilenesse: thence it is, saith he, she loved much. For when we are humble and poore in Spirit, when we are little in our owne eyes, then the Lord will come and shew mercy on us; when a man shall see his sinne, and shall thinke with himselfe, *I am worthy to be destroyed*, I can expect nothing but death, and then the Lord shall come sodainely, as it were, and shall tell us, you shall live, and shall reconcile himselfe to us, this will command love. We shall never receive the Gospell so as to love Christ, till wee come to poverty of spirit, till we be thus hūbled: as in the first of *Luke*, it is the speech of *Mary*, *My soule doth magnifie the Lord*; and why? because he had respect to the poore estate of his hand-maiden: when she was little in her owne eyes, and made no account of her selfe, and thought not her selfe worthy to be looked after, the Lord comes and takes her, and vouchsafes her such an honour as to cause his owne Sonne to be borne of her: now she could not holde, but that was it that enflamed her

her heart with love to the Lord, my soule doth magnifie the Lord, because he had respect to the poore estate of his handmaid: So we see in *David*, you never finde a greater expression of love in *David*, than at that time when hee was most humbled: when the Prophet came to him, and told him what the Lord would doe for him, that hee would build him an house, *David* begins to consider what he was, what is *David*, saith he, *What am I, or what is my fathers house?* That is, I am but a poore miserable man, I am but thus borne, what have I done that the Lord should respect me so farre? If *David* had not beene so little and so vile in his owne eyes, those great mercies had never so wrought on his heart. And therefore I say, the way to make us abundant in love is to consider our sinnes, to be humbled, to consider what wee are, and to conceive from thence the kindnesse of the Lord: you know how it affected *Saul* when hee came into the hands of *David*, that he had power to kill him, he considered what he had done to *David*, how he had carried himselfe to him, and he saw *David*s kindnes againe to him, but unexpected and undeserved it was, it melted his heart, it dissolved him into teares. So the love of the Lord, when we consider how we have behaved our selves to him, and yet he hath offered us peace, and yet he saith, Returne and I will forgive you, I say, this would worke on the hardest heart: And therefore consider your sinnes, it is not enough to say I am a sinner, perhaps you are ready to doe so: But come

Ier. 3, 1.

to particular finnes, consider wherein you have offended the Lord, say you have done thus and thus, as *Paul* reasons with himselfe, *I was a blasphemer, I was a persecuter, an oppressour, and yet the Lord had mercy on mee*: so be ready to say, I have committed such and such finnes, it may bee uncleanneesse, it may be Sabbath-breaking and swearing, &c. yet the Lord hath beene mercifull or willing to receive me to mercy: as that place, *Ier. 3. 1. If a mans wife play the harlot, will he returne to her?* No, he will put her away, and give her a Bill of Divorcement: but you have done it, and done it oft, and with many lovers; and yet returne againe to mee, saith the Lord: So I say, when Christ shall come to you, when you have committed such & such finnes, and the Lord shall say to you, though you have done this, though you have done it often, yet returne againe to me, and I will receive you to mercy: I say, this should melt our hearts, and cause us to love the Lord.

3 meanes to
beseech the
Lord to shew
himselfe to us.

I should come to the Third, that is, *To beseech the Lord to shew his owne selfe to you*: for indeede wee shall never come to love him till the Lord shew himselfe to you. It is one thing when wee preach him to you, and it is another when the Lord shewes himselfe: For as the Sunne is not seene but by his owne light, there is no way in the world to see the Sunne, all the candles, all the Torches cannot doe it, except the Sunne shew it selfe: So I say of the Lord, all the Preachers in the world, though they should speake with the tongues of Angels, they were not

not able to shew the Lord Christ Iesus what hee is: But if the Lord shew his owne selfe to you, if he open the cloud and shew you his glory, and the light of his countenance, then you shall know the Lord after another manner than we can shew him to you, with another knowledge more effectually: And when you have scene him thus, you shall love him, without this you shall not love him. And therefore pray the Lord to shew himselfe to you, as it was *Moses* prayer, *Exod. 33*: *Shew me thy glory*. What is that? That is, Lord shew me thy excellency which is exceeding glorious: You must thinke *Moses* asked not this in vaine, it was for some purpose, hee asked not meere to satisfie his fancie, for the Lord would not then have heard him: But what did hee aske it for? Surely that he might love the Lord the more, by knowing him better. And when *Moses* came to aske it at the hands of the Lord, he did assent, he proclaimed, that is, hee revealed himselfe more than ever he did before. So I say to every one of you, if you bee earnest with the Lord, desire him to shew you his excellencie, that you might love him more, serve him more, and feare him more, he could deny you no more than he did *Moses*: for you must thinke, that this is no extraordinary thing for the Lord to shew himselfe. That which hee did miraculously to *Stephen*, when he opened the heavens, and shewed himselfe to the outward view, that hee doth ordinarily to the Saints, he shewes himselfe to their mindes and inward affections. When wee

Exod. 33.

Why *Moses* desired the Lord to shew him his glory.

preach at any time, except the Lord shew him-
 selfe to you at that time, then our preaching is in
 vaine: for the word that we speake is but a dead
 letter, it will worke no more upon you, than a
 dead thing that hath no efficacie. But when the
 Spirit goes with the word, and hee openeth to
 you the thing that we speake, then it is effectuell.
 Therefore *Paul* to the *Ephesians*, when he had o-
 pened those great mysteries, hee concludes with
 this: *The Lord give you the Spirit of wisdom and
 revelation, to enlighten the eyes of your understand-
 ing, that you may know what the hope of your calling
 is, and what is the glorious inheritance of the Saints,
 &c.* As if he should say, when I have said all
 this, it is nothing, it will not doe it; but he be-
 seecheth the Lord to give them the Spirit of re-
 velation, and then it is done. And so to conclude
 all, when we have said all we can to move you to
 love the Lord, it is all nothing except the Lord
 give you that Spirit of wisdom and
 revelation to open your eyes to
 see what is the exceeding
 greatnesse and ex-
 cellency of his
 power.

FINIS.

THE



THE THIRD SERMON.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



VT of these words we have formerly delivered this point to you, that,

Whosoever loveth not is not in Christ.

The last thing (in the prosecution of this point) was the meanes whereby this love is wrought in our hearts , which we did not then finish, notwithstanding we will not proceed in it at this time , but rather alter the matter , and doe that which I did not then intend ; because there are many this day that are to receive the Sacrament,

Sacrament, and you know when we come to receive the Sacrament, our chiefe businesse is to examine our selves. *Let every man examine himselfe, and so let him eate of this bread and drinke of this cup.*

We have often pressed on you the necessitie of these two things:

The Sacrament of the Lords Supper is not to be omitted,

Reasons

I

The neglect of it is a great sin.

The Lords Supper beyond the Paschever. in wo respects

I

It is more cleare.

2

The mercy remembered in it greater.

First, that you may not omit the Sacrament when it is administred in the Congregation whereof you are members: for if they were to be cut off from the people that neglected the passeover, why should not this be accounted a greater sinne, and to deserve a greater punishment, to neglect the receiving of the Lords Supper, which is come in the place of the Paschever, and is farre beyond it?

First, because it is more cleare, and it is more cleare because the doctrine is more cleare; for it doth more lively represent Christ now exhibited in the flesh, than that which onely represented Christ which was then to come.

And secondly, because the mercy that you are now to remember is your redemption from sinne and from hell, a greater mercie than that which they were to remember in the Paschever, which was their deliverance out of Ægypt, (though that was not all) therefore the neglecting of this must needs be a greater sinne than the neglecting of that.

Now you see how strictly God layeth a charge upon them, that no man should omit the Paschever, unlesse sicknesse or a journey hindred him,

him. Now consider this, you that have beene negligent in comming to this holy Sacrament; for it is a great sinne, and provokes God to anger when he shall see that this ordinance which himselfe hath instituted, and which he hath laid such a charge upon you to doe is neglected?

Besides, doe you thinke it is a sinne to neglect comming to the word? And is it not as much to neglect this ordinance?

Besides, doe we not neede all helpes of grace? and is not this among the maine helpes?

Againe, as you ought not to omit it, so to come negligently to it, to come without examination, to come without a more solemne and extraordinary renewing of your repentance is to receive the Sacrament unworthily, *to eat and drinke judgement and damnation to your selves.* Now there are two sorts that receive the Sacrament unworthily.

First, those that are not yet in Christ.

Secondly, those that are within the covenant, but yet come remissely and negligently, and take not that care they should in examining their hearts: for though you ought to renew your repentance every day, yet in a more especiall manner you ought to doe it upon such an occasion. As women doe in scowring their vessells, they make them cleane every day, but yet there are some certaine times wherein they scowre them more: so we should scoure our hearts in a more speciall manner upon this occasion. Now because this is the businesse that wee have to doe
this

2

It is as great a sinne as to neglect the word.

3

We neede all helpes.

2 Men ought not to come negligently to it.

Two sorts receive the Sacrament unworthily.

I

Those that are out of Christ.

2

Those that are in Christ.

this day, we will therefore handle that more fully that we touched lightly before, which is this examination, whether we love the Lord Iesus or no: for if you love not the Lord Iesus, you are not in him; for whatsoever you doe availeth not, if you have not faith and love. Therefore if you finde that you have not this love to Christ, that you are not *rooted and grounded in love*, you have nothing to doe with Christ, and if you have nothing to doe with him, you have nothing to doe with the Sacrament. And therefore we will shew you what properties of love we finde in the holy Scriptures.

Properties of
love.

1 It is bounti-
full.

1 Cor, 13.

This is one property of love set downe in 1 Cor. 13. *Love is bountifull, and seeketh not its owne things*: that is, it is the nature of love to bestow readily and freely any thing a man hath on the parry whom he loveth. We see, *Ioseph*, that loved *Benjamin*, as his love was more to him than to all the rest of his brethren, so he gave him a greater portion than the rest. It is the nature of love to be bountifull. What a man loveth, hee cares not what he parts with to obaine it. *Herod* cared not to have parted with halfe his kingdome, to please that inordinate affection of his. The *Converts*, in the Apostles time, how bountifull were they, laying all their goods at the Apostles feete? *Zaccheus*, when hee was converted, and his heart was inflamed with love to Christ, he would *give halfe his goods to the poore*. But in generall, it is a thing that you all know, that loue is of a bountifull disposition. If you would know then whether

ther you have this love to the Lord Iesus or no, consider whether you be ready to bestow any thing upon him, whether you bee ready to part with any thing for his sake. *David*, when hee abounded with love to the Lord, you see how he expressed it in his provision for the Temple, you see how he exceeded in it, *An hundred thousand shekels of gold, and a thousand thousand talents of silver*: this, saith he, I have done according to povertie: As if he had said, if I had beene able to doe more I would have done more, but this was as much as I could reach unto: heren hee shewed the greatnesse of his love to God in the greatnes of his bounty. Take it in the love which we have one to an other: where a man loveth, he denieth nothing. *Sampson*, when he loved the harlot, he denied her nothing that she asked of him. If you love the Lord Iesus, examine your selves by this, are you ready to bestow any thing for his advantage; are you ready to take all opportunities to doe somewhat for his glory: consider how many opportunities you have had, and might have had, wherein you might have expressed and manifested this love to the Lord Iesus. Might you not have done much to the setting of a powerfull Ministrie here and there: have you not had abilitie to doe it? Would it not much advantage the glory of Iesus Christ to make bridges (as it were) for men to goe to heaven by, and to make the high way that leadeth thither: A greater worke of mercy than these externall workes that appeare so glorious in the eyes of men

To neglect opportunities of doing good argueth want of love.

Acts 20, 24.

men: to have blessed opportunities, and not to use them, because wee have straight hands and narrow hearts, is a signe we want love to Christ.

In the passages of your life there is many a case, that if you were of a bountifull disposition, you might doe much good in. You know what *Paul* saith, which was a great testimonie of his love,

Act. 20. 24. My life (saith he) is not deare unto me, so I may doe any thing for Iesus Christ; so I may fulfill the course of my Ministrie. So examine your selves whether you can say thus upon any occasion; so that I may doe any good, so that I may help forward any good cause that may tend to the glory of God, my life is not deare unto mee, my libertie is not deare, my estate is not deare, my friends are not deare to me. You that have to doe in government, many cases there are, wherein, if you will doe any speciall good, you must part with something of your owne; God lookes to you and sees what you doe, and how your hearts stand affected in all these passages, aske your selves now whether these thing be not deare to you; if there were love in you, it would cause you to doe more than you doe. It was *Dauids* great wisedome, when water was brought to him that was purchased at so deare a rate, when so high a price was set upon it, hee would not drinke it himselve, but powred it forth to the Lord; and therein hee shewed the greatnesse of his love, that hee was willing to part with that which he so exceedingly longed for, which was bought at such a rate.

The

The like he did when he bought the threshing floore of *Araunah* the *Iebusite*, hee might have had it given him for nothing; *No*, saith he, *I will not offer to the Lord of that which cost me nothing*: As if hee had said, I shall shew no love to the Lord then, and if I shew no love to him, what is my sacrifice worth? For *David* knew well enough that God observed what he did, hee observed what it cost him. The Lord observeth all that you doe: Beloved, he knoweth your hearts, and seeth what motions you have, and prizeth your actions accordingly. If you doe any action for him, that cost you something he observeth that likewise. In *Rev. 2. I know thy workes and thy patience*: so doth the Lord say of every man, I know what such a service cost thee, I know what losse thou sufferedst, when thou didst part with such a thing for my sake. Therefore if you would shew your love to the Lord, and would have a testimonie in your hearts, that you have this love wrought in you, be not backward to bestow any thing upon Christ. The woman that brake the boxe of precious oylment, you see how the Lord accepted that worke of hers, so much, that he put it downe that it should never be forgotten. For love, where-soever it is, will open the heart, and open the hand, and bestow any thing upon Iesus Christ, that is in our power.

Now, if we examine whether love be amongst men by this signe, wee shall finde but little love, and we may justly take up the complaint of the Apostle, *Every man seekes his owne things, and not the*

God observeth
what his service
costs us.

Revel. 2.

the things of Iesus Christ. That is, when any thing is to be done, men are ready to enquire thus, it is the secret inquisition of their hearts; What is this to mee? What profite will it bring me? Wherein will it be to mine advantage? And if they finde it is a thing that will cost them something, and a thing that they shall get nothing by, how colde and backward are men to doe it? It is from this, that men seeke their owne things.

Object.

But here every man will be ready to professe, and say that he is not so strait handed, but he is readie to doe many things for Christ, that hee is bountifull, and seekes not his owne things.

Ans.

Triall of the bountie of our love.

I

When it crosseth advantage to our selves,

My beloved, let us trie this now a little: thou thinkest thou art so bountifull for the Lord, I would aske thee this; Doeest thou doe it purely for the Lord in such a case, when there is no profit nor praise with men, nor advantage redounding to thy selfe? Art thou as forward then as when there are all those respects? Art thou as abundant in it, as diligent, and as ready to doe it? This discovers the falshood of mens hearts for the most part:

2

When it crosseth selfe love,

And besides, take it in the case of selfe-love, consider what thou doest, when thine owne selfe-love shall come in competition with this love to the Lord: for in that we shall knowe our love to the Lord, when wee deny our selves, when we crosse our selfe-love, and reject and refuse it: for otherwise it is no thanks to us, when there is no inward crossing in us, no contrary affections drawing us another way. Therefore if you would know

know whether you love the Lord or no, trie what you doe in the things that are dearest to you, consider what you doe in those things that of all others, you are most unwilling to part with: for indeed herein is the tryall, as the Lord said to *Abraham*, when he would have offered up his sonne, *Now, Abraham I know that thou lovest mee*: As if hee had said, this is a sure testimony that thou lovest me, because thy sonne is not deare to thee. So I say, when you are to part with something that is deare to you, consider what you doe in such a case, consider whether you can say generally, *I account all things but as losse and dung for Christ*. It may be thou art willing to part with something that thou carest not much for, but this is nothing. Some man will not lose his credit, that is deare to him; Examine thy selfe now, if thy credit bee deare to thee, art thou content to lose the praise of men for Christ? when thou art put to a hazard art thou content to suffer the losse of thy estate?

Every man hath some particular temptation, young men for the most part are *lovers of pleasures more than lovers of God*, and olde men are lovers of their owne wealth more than of God. Therefore consider what you will doe now in your severall cases. Christ, you know, requires this at every mans hands, that his wife and children, that his father and mother, and whatsoever is dearest to him, that hee should neglect it all for his sake; and herein a mans love is seene.

And when you have done all this, I will adde

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that

Every man
hath some par-
ticular tempta-
tion.

3

When it is
done chearfully

Why God re-
quireth a chear-
full service.



It is content
with nothing
but love againe

that further, though you doe bring your hearts to doe it, yet are you willing to doe it? doe you doe it chearfully and readily? For why doth the Lord require that as a necessarie condition, that whatsoever is done to him might be done chearfully and willingly? For no other reason than this, but because hee regards nothing but that which commeth from love, and if it come from love, we know, we doe it cheerfully. Therefore consider whether thou art willing to doe this chearfully, and with a full hand, not niggardly and pinchingly; and by this you shall know whether you have this love to the Lord Iesus or no, whether you be bountifull, whether you seeke the things of the Lord, and not your owne things.

In the second place, you shall finde this to be one propertie of love (by which you may trie your selves) it will be content with nothing but with love againe from the partie whom we love. If one love another, let him doe never so much, let him be never so kinde in his actions towards him, let him be never so bountifull to him, yet except he have love againe, hee is content with nothing. Indeepe when we doe not love a man, we can be content to receive profit from him, and it is no matter though his heart goe another way so we enjoy it, but it is the nature of true love to desire to be paid in its owne coyne. Now if thou love the Lord Iesus, if thou mightest have all the blessings that hee could bestow upon thee, if hee should open his hand wide, and compass thee about with abundance, yet if thou lovest the Lord

Lord, thou wouldest not be content with this, but thou wouldest have assurance of his love, thy heart would be at no rest else.

And this you may see in *David*, *Psal. 51*. *David*, you know, was well enough, hee had health and wealth, and abundance of all things, yet you see how miserably he complained, because he wanted that joy that hee was wont to have, because he was not in those termes with the Lord that he was wont to be, and till he had that, his bones were broken with sorow, and hee tooke it so to heart, that nothing in the world could content him, till he was assured of Gods favour. And it is certaine, that if thou love the Lord, nothing will satisfie thy soule, but the assurance of his loving countenance to thee againe. Therefore that which *Abolom* did we may make use of, upon this occasion, hee had that wit, to make a right pretence, whatsoever his intent was: when hee was called from banishment where hee lived well enough, and enjoyed all things, hee wanted nothing, but had as much as hee could desire, yet, saith he, what doth all this availle me, *so long as I may not see the Kings face*? It was but his craftinesse: Yet thus much we may observe out of it, that this is the propertie of love, that till a man see the face of God, that is, till he enjoy a neare and close communion with God, untill hee can have the love of God witnessed to his soule, he cares for nothing in the world besides: As you have it in *2 Chron. 7. 14.* you have that condition put in: *If my people (saith he) when they are in distresse, shall*

Psal. 51.

2 Chron. 7, 14.

A Christian
seekes grace as
well as mercy.

Simile.

humble themselves, and seeke my face, then I will doe thus and thus. As if he should say, it may be they may seeke libertie, when they are in captivitie; it may be they may seeke health, when they are in sicknesse; it may be they may seeke deliverance from enemies, under whom they are enthralled; but that is not the condition that I put them upon, but if *they humble themselves, and seeke my face, then I will heare in heaven, &c.* So I say now, if you will trie whether you love the Lord Iesus or no, consider whether you seeke his face, that is, whether you seeke grace or no, whether nothing in the world can content you but his favour. For it is the propertie of one that is truly sanctified, mercy alone will not content him, but hee will have grace as well as mercy: Another man that loveth not the Lord, it is true, it may be hee is pinched with a sense of his sinnes, but let him have mercy, it is enough hee thinkes; but now take a man that hath his heart right towards God, except he have grace, it contents him not; for that is the propertie and nature of true love, that it careth for no wages, all that it desires is the love of the partie, that what it doth may bee acknowledged and accepted; and there is a great difference in that; You know, a nurse doth much unto the childe, as well as the mother, and it may be more, but notwithstanding the nurse never doth it but when she is hired; but the mother doth it for nothing, and she doth it more abundantly, because she doth it out of love; and it is wages enough to her that she hath done it, because shee

I loves

loves her childe: So I say, if you love the Lord Iesus, it is not wages that you seeke, but if you may have the light of his countenance to shine on you, if you may have his favour, if you may have opportunitie to doe him service in your place, it is enough for you, you care not for the present wages, nor for future. Therefore herein you may know the nature of your love, the rightnesse and ingenuity of it, if it be so that all that you doe is out of love to the Lord, and if you can content your selves with love againe from God, it is a signe that you loue the Lord Iesus.

Againe, (to proceed) if you loue the Lord Iesus, you will also loue his appearance: as you have it in 2 Tim. 4. 8. *A crowne of righteousness is laid up for me, and as many as love the appearance of Iesus Christ: and in Heb. 9. ult. Hee was offered for the sinnes of many, and shall appeare the second time to such as looke for him, &c.* For whom was he offered: and to whom shall he appeare? To as many as looke for his comming againe. So in 2 Pet. 3. 13. *What manner of men (saith the Apostle) ought we to be in all godlinesse & holy conversation, looking for and hastning to the appearance of Christ? &c.* So that it is certaine, every man that loveth the Lord Iesus, hee loves his appearance, hee hasteneth to the comming of the Lord, he lookes for his comming againe, and it must needs be so in reason. For if you love any, you know, you must needs love their presence; will you profess that you are loving to any, that when you heare of their comming towards you, there is no newes more

3 It desires the
second com-
ming of Christ
2 Tim. 4, 8.

Heb 9. ult.

2 Pet. 3, 13.

unacceptable to you? If a woman had a husband in the *East Indies*, and report of his coming home should bee the worst newes that shee could heare, shall wee thinke that such a woman loves her husband? So if you doe love the Lord Iesus, you would be glad to have his appearance.

And (Beloved) seeing the Apostle hath chosen out this note, why should not we presse it in our examination of our selves, whereby wee may know whether wee love the Lord Iesus or no? whether wee desire to be with the Lord? whether we can say, as the Apostle *Paul*, *Wee desire to be at home, and to be with the Lord?* If we examine the love of men by this rule, wee shall finde that there is exceeding little love to the Lord Iesus, men are so exceeding backward in desiring to be at home, and to be with him; and we may know that by our backwardnesse to bee in the Lords presence upon earth: Shall wee thinke that men are desirous to be in his presence in heaven, and yet are so unwilling to draw neere to him upon earth? But you will object,

How to know
men desire not
the second
coming of
Christ.

Object.

Many of those that love the Lord, that are men truly sanctified, yet are afraid of death, and the newes of death is terrible to them: and therefore surely this is a rare signe, even in those that have faith and love, to desire the appearance of Iesus Christ?

Answer. I
There may be
backwardnes
in the Saints
to dye.

I answer, it is true, there may be a backwardnesse even in the Saints, but you must know upon what ground it is. A spouse that is to marrie a husband, no question but shee would be glad to

be

be handsome, and to bee prepared for his comming, and though shee may desire his companie exceedingly, yet becaule things are not so ready as she would have them, or for feare that he may finde that which may divert and turne away his eyes from delighting in her, perhaps shee desires not his comming at that time. There is a certaine negligence and unpreparednesse in mens hearts, which breeds an unwillingnesse in them sometimes, and makes them afraid of seeing the Lord, and yet there may be a true and inward love after him.

Besides, you know, there is flesh as well as spirit, and the spirituall part desires, as *Paul* did, to be at home, and to be with the Lord, and to enjoy his presence, but that flesh that is in us is alwayes backward to it. Therefore in *Revel. 14. 13*, *Blessed are those that die in the Lord; so saith the Spirit*, but so saith not the flesh; the voice of the flesh is contrary to it; but it is the voice of the spirit and the regenerate part that is in us. So that this I may boldly say to you, that every man that hath this faith and love wrought in him by the Spirit of God, hee hath that in him which doth earnestly desire communion with Christ to live with him for ever, to be in his presence continually, although there may be some reluctancie by reason of the flesh that is there. Take a man that hath sore eyes, you know, to the eye the light is exceeding pleasant, but look how much forenesse and defect there is in the eye, so much the light is burdensome to it; but so farre as the eye is right,

Simile.

I
That they may
be better fitted.

2
Because there is
flesh in them.

Revel. 14. 13.

Simile.

So much faith,
so much desire
of Christs pre-
sence,

In what sence
wicked men
desire heaven.

So farre as it is perfect, so farre is the light pleasing and delightfull to it; so is it with the heart of the regenerate man, looke how much faith, looke how much spirit there is, so much desire there is of the presence of Christ, and it is most pleasing and acceptable to him, as the light of the Sunne is to the eye; but looke how much sorenesse, that is, looke how much flesh there is in him, so much reluctancie, so much unwillingnes there is in him: and that hee must strive against: But still the rule holdeth good, that wheresoever the heart is right, there is alwayes an earnest desire and longing to be with Christ. And indeede this is onely found in the Saints; for evill men, if they knew what heaven were, they would not desire it: for they desire heaven in another notion, they would be wel, they would be freed from misery & discontent which they meete with in the world, they would have whatsoever the flesh desireth, and that is it they looke after; but to desire heaven as it is, that is, to desire an excellency in grace, to be alway praising God, to be continually in his presence, to be freed from the practise of sinne, this is a thing that if men aske their owne hearts, they doe not desire in this manner; for they desire it not here upon earth, when they are in the communion of Saints. When they are in places where there are holy speeches, and holy exercises, it is burthensome to them, they are out of their element, they are as men that are not upon their proper center; these men desire to be in heaven, but they desire another kinde of happinesse

nesse than there is in heaven, the felicity there is presented unto them under another *Idea*, they desire no more than the flesh desires: but to desire heaven indeed, as it is heaven, to desire God there in his purenesse and holinesse, to desire it so as thereby to be sequestred from all worldly, carnall and sensuall delights, this a carnall man desires not. Therefore this is a distinguishing note and signe, that *he that loves the Lord will love his appearance.*

Fourthly, you shall finde this to be the property of love, hee that loveth is very readie to speake of the party loved; loue is full of loquacitie, it is readie to fall into the praises of the party beloved, and to keepe no measure in it, to abound in it, that is the disposition of every man that loveth. So is it in this love to the Lord Iesus: You may see it in *David*, as he abounded in love to the Lord, so hee could never satisfie himselfe in praising the Lord: in *Psal. 105.* which is repeated 2 *Chron. 15.* you shall finde that hee hath never done with it, but is alwayes singing praises to the Lord: *Sing praise to the Lord, and be alway talking of his wondrous workes.* And againe, *Remember his marvailous workes that hee hath done of olde, and all the wonders, &c.* As if he should say, if you love the Lord, shew it in praising of him. Doe you professe to love the Lord, and yet never delight to speake of him? nor delight to heare others to speake of him? My beloved, this backwardnesse that is amongst us to holie and gracious speech, to speeches that tend to the setting forth

4 It delighteth
to speake of
the party be-
loved,

Psal. 105.
2 *Chron. 15.*

forth of the Lords praise, shewes that love to the Lord Iesus is wanting among us.

You know, it is naturall for every man to abound in the speeches of the things they love, of what nature soever they be. Mariners are delighted to talke of their voyages, and souldiers of their battells, and huntsmen of their games. If you delight in the Lord, certainly your tongues will be much in speaking of him, you will be ready to doe it upon all occasions. *Out of the abundance of the heart the mouth speaketh:* and if love to the Lord doe abound in your hearts, this love will be expressed in your tongues, upon all occasions: and therefore, at the least, you may judge of the measure of your love by this. Hee that speakes much of loving God, and yet hath his speeches empty, vaine, and unprofitable, surely we may guesse that he loves him not at all: and this is a marke that will not deceive us.

And now what will you say for your selves, that you speake no more upon those severall occasions that you meeete withall in the world? is it because you are ashamed, because you are bashfull, and fearefull to expresse your selves, and to make and open profession of that holinesse that is in your hearts? Certainly it is a signe that you love not the Lord Iesus: for hee that loveth, is never ashamed; because, whom a man loveth, he magnifieth, hee prizeth much, hee hath a high esteeme of: and therefore that bashfulnesse and fearefulnesse that you object, will not keepe you backe, if you did love the Lord in truth and sincerity.

Love is not-
ashamed.

cerity. Or else, why is it that you speake of him no more? is it because you cannot speake? is it because your understandings are weake and dull? because you are not able to doe it as well as others, and therefore you are loath to expresse your selves?

You know, when you love any, that love will teach you to speake, it will quicken the dullest wit and invention; love sharpeneth, and maketh the rudest tongue eloquent. It is the nature of love to set the heart on worke, and when the heart is set on worke, the *tongue will be as the pen of a ready writer*. You know how the Apostle sets it forth, *Our heart is enlarged to you*: love openeth the heart wide, and the heart openeth the tongue wide: therefore if you love the Lord much, you will bee much in speaking of him. Consider therefore what your speeches are concerning God, whether you your selves are ready to speak much, and to delight to heare others speake also? whether you be glad of any occasion, as those that love are glad to heare those that they love to be spoken of?

Fifthly, love will doe much and suffer much for the party loved: *Paul*, as he was abundant in love, so was he abundant in labour likewise; who soever aboundeth in love will abound in workes also. Therefore see what you doe for the Lord Iesus, see what you suffer for his sake. When Christ came to *Peter*, and asked him that question, *Peter lovest thou me*: hee puts him upon the tryall upon this fruit of his love, *Feede my Lambs*:

As

Love maketh
eloquent.

It will doe
much and suf-
fer much for
the party be-
loved.

As if he should say, *Peter*, if thou wilt shew that thou lovest me, expresse it in doing something for my sake, *Feede my Lambes*: herein thy love shall be discerned; doe not say thou lovest mee, and yet art negligent in doing for mee, *Feede my Lambes*. We shall not neede to presse this much in this Congregation, because it belongs to the Ministry: Although you have somewhat to doe in it for the Magistracie also, whereby they may expresse their loue to the Lord Iesus, to helpe the feeding of Christ Lambes.

Magistrates,
Shepheards,

It is true, wee are as the vines that bring forth the grapes, but you are as the elmes that holde up those vines: the Magistrates feede the people as well as the Ministers: therefore that phrase is applied to *Dauid*, hee was a Shepheard. Therefore in your severall occasions, when you meete with that which may tend to the feeding of the people of God, when you shall labour so farre as may lie within your compasse, that the Gospell may haue a free passage, that there may be more faithfull and laborious Ministers set up in the severall places of the kingdome, the more you doe this, the more you feede Christs lambes. And if you will shew that love you haue to the Lord, shew it by feeding his people, that is, by doing that which lyes in your power tending to that end, by doing of it zealously, with all your might. And as that was the worke that Christ put *Peter* upon for the tryall of his love, so I may say to every one of you, If you will shew that you love the Lord Iesus, doe the worke that belongs to
your

your particular place; for every calling hath a particular worke in it: if you love the Lord, be diligent in that way, in that calling which Christ hath given you to doe him service in: and herein you shall shew your love, as it was Christs owne speech, *I have glorified thy Name*, that is, in that particular worke, in that charge which thou gavest me to performe: so you must shew your love to God in doing the actions of your particular callings diligently. You know, when that womans heart abounded in love to Christ, how it found out a way wherein it would shew it selfe presently in breaking the boxe of oymment, &c.

Diligence in
our particuler
calling, an ar-
gument of
love.

As it is said of faith, *It is dead without workes*, so love is dead without workes, the Lord regards it not, it is a dead carkasse, without motion. Wee know it is the nature of love to be diligent: if you doe love Christ, it will make you diligent.

And as you will be ready to doe much, so you will be ready to suffer much also: these two I put together, because suffering is a kinde of doing, onely it is a doing of things, when there is difficultie and hardnesse. Now if you love the Lord Iesus, see what you will suffer for his sake; those that we love, wee are exceeding readie to suffer for. A husband that loves his sponse, is exceeding readie to suffer any thing to enjoy her love, he is willing to suffer any displeasure of parents, of friends, to suffer the losse of his estate, he cares not for discredit in the world, hee is ready to breake through thicke and thine, and to doe
any

Suffering is
doing but with
difficultie.

2 Sam, 6, 21.

Y
Heb, 10,

Object.

any thing, so he may obtaine her love at the last : So if you love the Lord Iesus, you will suffer any thing for his sake. It was an excellent testimony of *Dauids* love, in 2 Sam. 6. 21. when *David* there dancing before the Arke was scoffed at by *Michael* his wife, see what an answer hee gives her; *It is*, saith he, *before the Lord*: as if hee should say, I am willing to beare this at thy hands, for it is to the Lord who hath chosen me rather than thy father and all his house: As if he should say, seeing it is the Lord, for whose sake I endure this rebuke at thy hands, I care not for it, I am willing to doe it, yea I will doe it more, and be more vile in mine owne eyes, and expose my selfe yet to more scorne and derision, since it is to the Lord who hath chosen mee rather than thy fathers house; so I say, when any thing comes to be suffered for any good action, for any good cause (as indeede commonly such actions have sufferings joyned with them) if you love the Lord, you will be ready to goe through it, and that with cheerfulness, because it is to the Lord who hath chosen you, and passed by so many thousands. And therefore it was the commendation of those in Heb. 10. it was an argument of their finery, that they suffered the spoyling of their goods with joy. Whence came this, but from their love to the Lord? they were so farre from being backward to suffer, as that they were glad to have the opportunitie to suffer somewhat for his sake.

But you will say, I am readie to doe much for
the

the Lord, and I hope I am not backward to suffer for him.

It is well if it be so, but let mee adde this to all that I have said, In what manner doest thou doe that thou doest? You know the caution that the Apostle puts in, in 1 Iohn 5, 3. *Herein is love manifested, that we keepe his commandements, and his commandements are not grievous.* Indeed herein is the reality of love scene, that we keep the commandements of God. It is true, a man may doe much for Christ, and yet not love him; an hypocrite may goe farre in performance, and yet though he doe much, hee may not love much: therefore you must examine your selves, by that, in what manner you doe that which you doe. Therefore it is added, if wee *keepe his commandements, and they be not grievous*: as if he should say, the manner of your doing is all in all, you must both doe much, and suffer much, but they must both be done willingly. You know, the wife and the servant, they both serue the husband, and doe much for him, both are alike diligent, yet notwithstanding there is this difference, the wife doth it out of love, she doth it in another manner proceeding from another affection, aiming at another end than the servant doth. So two men may be diligent in keeping the same commandement of the Lord; the one doth it as one that loves the Lord earnestly, being desirous to please him, as one that delights in the Lord; nothing doth more content him, than when he is in an opportunitie wherein he may expresse his love

to

Ans.

1 Iohn 5, 3, opened.

We must doe and suffer willingly.

Simile.

We may use
motives to du-
ties, from re-
ward and pu-
nishment.

to the Lord, all his commandements are not grievous to him, it is not respect to the reward, it is not an eye to the punishment that mooves him.

A man indeed may doe much for the Lord, when it is the respects that he hath to hell and to judgement, to heaven and the reward that moves him: Not, but that these may be motives; but yet you must remember this, that, if these be the principall, and if these onely moove you, you doe it not out of love, you take but an aime from your selves. When a man hath a businesse of his owne to doe, you know how careful he is in it, and with what diligence hee doth it, how often and how seriously he is devising with himselfe to bring his matters to passe. Now if you love the Lord, the actions that you doe, you will not doe them as those that are his slaves and servants, that doe things for other regards; And indeede such is the love for the most part that is among us now adayes, there is much formalitie in our actions, wee *have a forme of godlinesse without the power of it*: even as in our love towards men, there are many complements, and much profession of love one to another, but we finde that there is little true love: So we may take up a complaint against men in their love to God, there is much formality, men are much in outward performances, which is well, I confesse, but alas, the power is wanting; it is all but complementing with God, as it were, when you come and do these duties of Gods worship, when you keepe the

the Sabbath, and present your selves at prayers and at Sermons, it is well you doe so, but yet when *your hearts are going after your covetousnesse*, and after your pleasures, after this or that particular humour, the Lord lookes upon this as upon a formall performance: it is another kinde of doing that the Lord requires at your hands. It may be you doe duties in secret and private, and it is a good propertie that you doe so, but yet that is not enough; you may doe them as a taske, that you are glad when the buyfinesse is done, and it is well that it is over; but when you will doe things out of love, you must know that you must doe it in another manner, not in this formality. If you will serve the Lord out of love, it is not the praying to him morning and evening that will content you, but it is the working upon your hearts, it is the beating upon your affections till you have brought them to a good frame of grace, till you have wrought upon your selves a sound and through renewing of your repentance, you will never give over till your hearts be quickened in prayer, till you have found that God hath answered you, till you have had experience of his mercy and loving kindnesse towards you.

So when you come to heare, is this all, (thinke you) that God requires of you, to sit here, and lend us your eares for a little time? No, my beloved, unlesse you doe it from love, unlesse you bee mooved to it from an inward

A man may performe private duties and yet want love.

What kinde of prayer comes from love.

What hearing of the word God requireth

principle, from an entire and holy affection to God, it is nothing. You must labour to have the word wrought upon your hearts, you must observe how you practise, and how you bring forth into action that which you heare; for you doe not learne a thing here, when you come to heare the word, till you practise it, till your hearts bee transformed into it: Doe not thinke that you have done the worke, when you have sate here and heard us, when you have gone home and repeated the Sermon, and understand it: To heare as God would have you heare is another thing: it is like your lessons in musicke, you say you have never learned them till you be able to practise them; so you never have learned the word of God aright, till you have an abilitie in you to practise it.

Note.

To shew you what love is, and what faith is, and what patience is, to make you understand and conceive of it, it is nothing; but to have faith, to have patience, to have love, to have your affections inflamed to the Lord, this is the right hearing. As it is in Physicke, the understanding of the Physitians bill is nothing, it is the taking and applying of that which is there written that doth good to your bodies; so is it with the doctrine that wee preach, you may understand it and apprehend it, and conceive of it a right; but except you bring it forth into your lives and actions, you learne it not. Therefore this slight and overly performance is not a true testimonie of your love to the Lord.

Simile.

Iesus,

Iesus, but the doing of it to purpose, so that God
who searcheth the heart may accept of it, the
doing of it thoroughly that your hearts
may be wrought upon, this is
a signe that your do-
ing and suffering
comes from
Love.

FINIS.



Ff2

THE



THE FOURTH SERMON.

GALAT. 5. 6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



TH is last thing that wee did was to shew you what were the properties of true love, that by them you might try your selves whether you love the Lord Iesus or no: we went through five in the morning, we now proceede.

Another propertie of love is this, it is full of heate: therefore in *Cant. 8.* it is compared to *coales of juniper*: and that phrase is used in *Mat. 24. 5.* *Iniquity shall abound, and the love of many shall waxe colde.* That antithesis shewes that love is a
hot

6 Propertie of
love, it is like
fire in 4 things
Cant. 8.
Math. 24. 5.

hot thing, hot as fire. Therefore if you would know whether you love the Lord Iesus or no, consider what heat and what fire there is in you.

Now what are the properties of fire? where-in doth love and that agree?

Fire, you know, is the most active of all the elements; colde benummes a man, and is the greatest enemy to action: if thou love the Lord Iesus, thou shalt finde thy love will have that propertie of fire to set all on worke on thee; it will set thy tongue on fire, and thy hands on fire, and thy head and heart on fire, every thing that is within thee will be working, and doing some service or other to the Lord. When a man wanteth love, hee is as a man benumbed, as a man frozen in his dreggs, not apt to any thing; the more a thing is like to fire, the more aptnesse, and the more activnesse; so the more love, the more aptnesse and readinesse to every good worke: where there is no love, there men are *reprobate to every good worke,*

Besides, love as it is very active, so it is very quicke, as fire is of a quicke nature, Therefore we say that love hates nothing so much as delays, and it is in this like to fire, which is the quickest of all other elements. Consider of this therefore; Art thou speedie in thy execution? if thou love the Lord, thou wilt not deferre and put off from day to day any thing that is to bee done, thou wilt not say with thy selfe, I will change my course of life, but not yet: no, if thou love the Lord, thou wilt doe it presently:

Ff 3

Besides,

1
Love is active
as fire.

2
Love is quicke
as fire.

3

Love is vehement as fire,

Besides, love agrees with fire in this, that it is earnest and vehement: and indeede I take it, that in that regard it is chiefly compared to fire. For fire, as it is of a quicke, so it is of a vehement nature, and so is love. Looke what a man loves, upon that he bestowes the top of all his affections, and the maine strength of his intentions run that way. Examine by this therefore whether thou lovest the Lord or no. If thou love the Lord Iesus, thou wilt looke upon other things, as things that thou regardest not much, thou wilt grieve for them *as if thou grievdest not, and rejoyce as if thou rejoycest not, thou wilt use the world as if thou usedst it not*, thy heart will bee taken up about Christ, and about the things that belong to the kingdome of God, thy intentions will be set upon the things that belong to the service of God, and thy owne salvation. This is a thing by which you may plainly discern the truth of your love: examine therefore what it is upon which you bestow the maine and the top of your intentions. Indeed, my brethren, the greatest things that the world hath are not worthy of the toppe and strength of our affections; for they are but trifles. Therefore if you love the Lord Iesus, if you prize him a right, and be rightly affected towards him, you will esteeme nothing great, but the enjoying of his favour, and nothing of worse consequent than the losse of it, nothing will bee of any great moment to you, but onely sinne, and grace; sinne that displeaseth him, and grace that brings you into favour with him; as for other things,

things, you will looke upon them as trifles, you will not put the strength of your mindes to any thing else; this is the nature of love, it is vehement toward the thing it loveth.

Moreover, it hath also this propertie of fire, that it is still aspiring, it is still enlarging it selfe, still growing on, assimilating, and turning every thing into its owne nature, it is overcoming and is not ready to be overcome: Which propertie of fire is noted in that place I speake of in the morning, *Much water cannot quench it, it is as strong as death*: Now death, you know, overcomes all; so will love, it will breake through all impediments. Consider whether you finde this disposition in your selves; that your hearts are still drawing nearer and neerer to the Lord, that they are still aspiring up towards heaven, that you are still going onward and thriving in the worke of grace.

But that which of all other things will manifest most to us this affection of love, it is those affections which depend on it; you shall know it, I say, by the affections that hang upon it. It is true that all the affections depend upon love, but, for this time, I will instance but in two, namely,

Anger, and

Fear.

Looke whatsoever it is that a man loveth, where he findes any impediment in the prosecution of it, hee is angry, hee desires with as much earnestnesse to remoove that impediment, as hee loves the thing.

4
Love powerful
as fire.

7 Propertie of
love, it com-
mandeth the
affections, es-
pecially anger
and feare,

I
Anger.

Anger whar.

Zeale what.

Take any man even of the mildest disposition, if in any thing that he loveth much, and intendeth much, there be an intercurrent impediment that shall interrupt him, he is angry, though otherwise he be of a most meeke disposition. For anger is but earnestnesse to remove the thing out of the way that hinder us: whatsoever a man loveth, hee is angry with the impediments that hinder him in it. Come now and examine your love to the Lord by your anger: that anger that proceedes from love to the Lord, we call zeale: will you pofesse that you love the Lord, and yet your hearts are not moved when he is dishonoured? Thinke with thy selfe when thou art wronged in thy name, or some body miscalleth thee, misrepofits of thee, and prosecutes thee with evill speeches and revilings, is not thy wrath kindled in thee against such a one? Well, if thou love the Lord Iesus as thy selfe, as thou oughtest to love him about thy selfe, why are not thy affections stirred in thee, when thou hearest him dishonoured, when thou knowest that his Name is ill spoken of? If a man should take from thee thy wealth, or any thing that is deare to thee; if a man should come and violate thee with ill termes, thou wouldest be angry with him, and be ready to flie in the face of such an one. If you be thus affected to the Lord, and to his glory, why doe you not the like for him? You know, *David* did the same: *Mine eyes gush out* (saith he) *with rivers of waters, because men keepe not thy Law.* Therefore know that, if you finde
not

not your hearts affected with the things that be-
 long to God, that there is no anger stirred up; it
 is a sure argument that you love him not. It is
 observable that is said of old *Ely*, 1 *Sam.* 4. 3.
 when newes was brought him that the Israelites
 were fled, that moved him not so much when it
 was tolde him; moreover that there was a great
 slaughter among the people, that stirred him not
 neither; when it was tolde him yet that his two
 sonnes *Hophni* and *Phineas* were slaine; yet this
 did not so much affect him; but when it was tolde
 him that the Arke of the Lord was taken, the text
 noteth something more than ordinary, that hee
 was so stirred with it, that he fell from his seate,
 & it cost him his life. Can you find this affection
 in your selves, that you are not moved with the
 death of children so much, or for the losse of your
 goods, or for your owne particular discontentes,
 as when you shall heare that *the glorie is depa-
 red from Irael*, that religion suffers any eclipse
 in any place, that the Gospell of Iesus Christ is
 hindred? This is a thing that will trie your love
 to the Lord. If you finde that you can heare of
 the desolation of the Churches, and of the in-
 crease and growing of Poperie, and yet you doe
 not take it to heart, to be affected with it, you doe
 not grieve for it, it is a signe that you want love
 to the Lord. You know what is noted of them
 in *Jerem.* 36. 24. When the King had done an
 abominable action, that hee had cut the roll in-
 funder that *Jeremiah* gave him, and cast it into the
 fire that was upon the hearth before him, it is
 said

1 Sam. 4. 3.

Jer. 36. 24.
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Act. 17.

said that those that were about him, *did not rent their clothes*, nor petition to him &c. As if hee should say; in this they discovered a wonderfull want of love to the Lord, and to his cause, that they were not moved with this dishonour, that was offered to God, and to his servant, and to the cause of Religion at that time. You know what disposition *Paul* had in this case *Act. 17.* He observed that the place, where he was, was given to *Idolatri*, the text saith, *His spirit was stirred in him*, his zeale and his anger was kindled in his breast. Therefore consider what your affections to the Lord are by this holy anger that is in you. *Moses* you know, was the meekest man upon the earth, and yet you know how hee was moved, how his zeale was kindled in his breast, when he saw the idolatry of the people.

2
Feare.

In the next place consider your feare: For if you love the Lord, it will cause you to feare and tremble at his word, and at his judgements, for whom a man loves much, he regards much, and when a man regards another much, he is much affected with what he doth; Now when the Lord shall shew some tokens of his wrath, those that love him, and esteeme of him, those that prize him, cannot but be affected: *Shall the Lyon roare, and shall not the beasts of the field tremble*: Consider, how you are affected therefore, when the Lord shall discover any expression of his wrath, and what doth hee else in this stroake, which is now upon this place; is there not wrath gone out from the Lord? You know the plague is
more

These sermons
were preached
in the time of
the great pesti-
lence, 1625.

more particularly Gods hand, then any other affliction: Therefore *David* saith when he chose the plague, that he would choose to *fall into the hands of God*, intimating that, in that businesse, God was in a more peculiar manner the doer of it. As the thunder is said to be the voyce of the Lord, so the plague may properly be sayd to be the stroake of the Lord, more peculiarly than any other affliction. Consider therefore what your affections are in this case; for my beloved, let it not be in vayne to you, that the Lord stretcheth forth his hand as hee doth now at this time among us. It is but yet in the beginning, and what is the Lords meaning in it? Is it not as a messenger sent upon an errand? If it had its answer, if that were done, for which the Lord had sent it, would he not remove it againe? Would hee not bid *the destroying Angell* to put up his sword into his sheath? Doubtlesse hee would, if you would doe that at the beginning of this sickness that must be done before the Lord will remooue it from you.

You will say, what shall we doe then? I beseech you consider what commonly is the cause of a plague among us. Consider what hath ben the cause of the plague in former times. You shall finde in *Numb. 25.* two causes of the plague. One was the superstition and Idolatric of the people, they began to be yoked with Idolatrie, *They joyned themselves to Baal Peor*. I confesse that sinne was not yet growne to any great height, it was but yet in the beginning, in the seedes, and yet

Quest.

Ans.

Causes of the plague.
Numb. 25.

I
Idolatric.

yet you know how the Lord was offended with them.

2
Fornication,

And the second was fornication, the sinne of uncleanes that was committed. It is not likely that all the people fell into that sinne of *Idolatrie*, or into the sinne of *fornication*, but yet the Lord was offended with the whole Congregation for those that did it, as his manner is to be. So here you see two causes of a plague, *Idolatrie* which was but beginning, and the very admitting it into the Campe; and the *Fornication* of the people.

3
Securitie and
pride.

Another cause of the plague you shall finde in *Dauids* numbring the people, it was their securitie and pride, and trusting to themselves, and the creatures: for surely it was not *Dauids sinne onely*, (who had somewhat forgotten God, and trusted to his mountaine & thought that that was strong enough) but it was the sinne of the people.

Securitie double.

It is good (my beloved) to be secure out of confidence vpon God, and therein, the more securitie the better; but to be secure for any outward help, either in the number of men or ships, or strenght or policie, or because we are compassed about with the walls of the Sea, or whatsoever it is wherein wee thinke our safetie consisteth, the more confidence in this the worse. The Lord smote the people for this security in *Dauids* time.

4
Unworthy receiving the
Sacrament.

Another cause is, the unworthy receiving of the Sacrament. *Many are sicke among you* (saith the Apostle) *and many are dead*, because you receive the Sacrament unworthily. The Lord is pleased

pleased to punish that particular sinne of receiving the Sacrament unworthily, with some sickness or other, whether the plague or no, we cannot say, but this we may be sure of, that this was the cause why so many were sicke and dead. You know that passage in the booke of Chronicles concerning *Ezekias*, when the people had not prepared themselves a right as they ought, hee prayed to the Lord, and it is said, *The Lord healed the people*: we cannot say what the Lord healed them of, but yet it makes it evident that the Lord had some way smitten them. *Moses* for the omission of the Sacrament the *Lord would have slaine him*, that is, he would have sent something upon him, whether some disease, as is most probable, or some other thing which should have taken away his life in the end. The omission and negligent receiving of the Sacrament I put together, which mooveth God to anger, and to inflict plagues upon a people.

I will name yet one more besides these, and that is the coldnesse and deadnesse of their hearts who belong to the Lord, from whom he expects better things, and more zeale, which I gather hence: What was the reason that the zeale of *Phineas* stayed the plague? *Numb: 25*. Because his love was hot, and his anger was kindled in a holy manner against that *Israelitish man*, and the *Midianitish woman*, that had committed fornication among the people. If the zeale of *Phineas* was the cause of staying that plague, and of withholding the Lords hands, then surely the coldnes of

5
Coldnesse in
Christians.

Numb. 25.

*Quest.**Answ.*How to remove
a Plague.

I

Repentance.

2

To take heede
of securitie.

3

To take heede
of receiuing
the Sacrament
unworthily,What the Lord
expects when
he sends forth
iudgments,

of those from whom the Lord looks for much heate, for much fervency of spirit, whom God expects should stand in the gappe, I say, that is the cause that the Lord goes on in punishing.

But what should we doe now to remove it?

Amend the things that are amisse, repent and amend, and he will turne from his fierce wrath, which hee not onely intendeth against us, but is also already upon us; Labour to cleanse your hands from idolatry and superstition, and cleanse the land from the crying sinne of uncleannesse and fornication, and every man labour to cleanse his owne heart.

And againe, to turne to the Lord, to take heede of security, which is a forerunner of a ruine, as a great calme is a forerunner of an earthquake.

Againe, take heed of receiving the Sacrament unworthily, many of you this day have received; therefore I should speake something particularly to them, but in truth this concernes all among us; but chiefly let me speake to those a little that are able to pray, that have some fire in them, that have had the worke of grace in their hearts wrought by the Spirit of God, that have some sparkes if they were blowne up, that are men fit to stand in the gap; It belongs to you, my brethren to doe something that the Lord may stay his hand: and remember that when the Lord begins to send forth tokens of his wrath and displeasure against a Nation, it is a time wherein hee expects and lookes for humiliation and repen-

tance:

tance: Therefore take heede of neglecting that in *Isay 22.* *In that day (saith the Lord) when I called for humiliation, behold killing of fatlings and oxen, &c.* Therefore know what your durie is, and learne now to see what belongs to you to doe, shew your love to the Lord in trembling at his judgements, in being zealous for his Names sake: as indeed where there is abundance of love there is alwayes exceeding much zeale: So it was with *Paul*, so it was with *Elias*, so it was with *Moses*, so it hath beene with all the Saints. And so much for this.

Isay. 22.

Where there is
love there is
zeale,

Another property of love is this, that it doth not play the huckster with the Lord (as wee say) it doth not bring things to an exact account, but when a man loveth, hee is willing to doe what offices of love and freindship he can, and he doth not stand to looke for an exact recompence; (for that is to play the huckster, to make a bargain with God) but the nature of love and true friendship, wheresoever it is found, is this, to be free in doing that it doth, and not to stand to examine how much they shall doe, and how much they shall receive for doing of it; but to doe it with liberty and with freedome. And so it will be if your love bee right to the Lord, you will not stand halfe-penny-worthing, you will not stand considering what you are bound to doe of necessity, whether you are bound to pray in your families or no, or whether you are bound to keep the Sabbath so exactly and precisely as is commanded; whether you are bound from giving
so

8 Property of
love, it doth
things freely.

I
It will not li-
mit it selfe in
duties,

alson draw-
and drive man
betweene

To limite our
selves in Gods
service argueth
want of love.

so much libertie to your selves in vaine speeches, &c. But love will rather say, what shall I doe to recompence the Lord? It will be devising what to doe, it will be glad of any occasion of doing any thing that may be acceptable to God. When you set limits to your selves, and are afraid of going to farre, and doing too much, it is a signe that what you doe commeth not from love to the Lord, but from some naturall principle, it comes from your selves, and not from the spirit. For if you love the Lord Iesus a right, why doe you not labour to exceed in the duties of obedience? Why doe you blame those that goe further than your selves are willing to doe? Why doe you quarrell with that exactnesse and precisenesse, and strictnesse which is requyred in walking in the wayes of God? Love is abundant in the worke it doth, and if you love the Lord, you will not set limits to your selves, you will not have such thoughts as these, I will doe as much as may bring mee to heaven, and no more, I will take so much paines as that I may not bee damned, but to exceede, and doe more than needes, this I hope may bee spared, and I may goe to heaven notwithstanding well enough, though I goe not so fast as other men. No, Beloved, if there be love in you, you will strive to doe the utmost of your power, it is the nature of love so to doe.

2
It will not in-
dent with God
for reward,

Againe, you will not be so exact, nor indent with the Lord what hee will doe to you; but though the Lord be slow and slacke in rewarding you,

you though he stay long, and suffer you to goe on without taking any notice of you, as it were, nay perhaps hee gives you many afflictions and persecutions, poverty, trouble, sicknesse, &c. though the Lord doth not doe what you expect, yet your love will be free, it will goe on, you will be ready to say as *Paul* did, *I know whom I have trusted*: that is, he was resolved to serve the Lord, to doe his utmost, though the Lord did reserve himselfe and the recompence of reward to a further time, yet he was content. Such a disposition will be found in those that love the Lord *Iesus*.

Again you may judge of your love to the Lord *Iesus* by another propertie of love, which is a hatred of sinne, by your hatred of that which is contrary to him; for love is not better knowne by any thing than by hatred; for all hatred is properly rooted in love: for you hate nothing but because you love the contrary; therefore if you love the Lord *Iesus*, you will hate sinne. Examine your selves by this, for it is a sure rule, if you love the Lord, you will hate that which is evill.

You will say, I hope I doe that.

It is well if you doe, but let us consider that it may be you may be angry with sinne, but doe you hate sinne? That was the commendations that the Lord gives the Church in *Revel. 2. Thou hatest the workes of the Nicholaitans which I also hate*. Therefore, if you would know whether you love the Lord *Iesus*, try it by this, doe you hate sinne?

Gg

You

9 Property of
love, hatred of
sinne.

Object.

Answ.

Many are an-
gry with sinne
but hate it not.
Revel. 2.

Iesus by this triall, whether your hearts hate sin, in your constant resolution or no. This was the disposition that was in *Lot*, *His righteous soule was vexed with the unclean conversation of the Sodomites.* that is, hee did not onely abstaine from the actes that they did, but his soule wrought against them. he was vexed with them, as a man is vexed with a thing that is contrary to his disposition.

So it is said of *Moses*, *He stood in the doore of the Tabernacle*, and he wept as he stood, his heart was mooved in him. It is not enough to abstaine from sinne, but to hate sinne, and that is an argument of our love to the Lord Iesus: take this therefore for an other triall of your love.

Againe, there is one more which wee cannot leave out, though it be a thing knowne unto you, yet because the Scriptures gives it as a peculiar signe by which we may judge of our love to the Lord, it must not be passed by, and that is our love to the Saints; and there is good reason given of it, if we consider well, *1 Ioh. 4. 20.* Wilt thou say thou lovest God whom thou hast not sene, and yet lovest not thy brother whom thou hast sene? The meaning is this, for a man to love the Lord who is immortall, invisable, who dwelleth in light inaccessible, is a more difficult thing than to love thy brother whom thou seest. For why doe we love the Lord, but because we conceive him under such a notion? we thinke of him as such a God having such and such attributes: Now, saith the Apostle, whatsoever thou conceivest of God, that very image and disposition is stamped

on

to Property, it
loveth the
Saints,

1 Ioh. 4. 26.
opened.

They have
Gods image,

Why we love
the Lord.

on man like thy selfe, thou shalt see the very same disposition in a holy man that is in the Lord himselfe. Indeed it differeth in the degree exceedingly, there is but a glimpse of it, yet why is it said that the Image of God is renewed, but that there is in holy men a disposition like the nature of God? Now this is in a more remisse degree in man, and therefore more sutable to our weakness; as you know, difficulty comes from disproportion, it is a harder thing to love the Lord than a man like our selves. If therefore wee doe not love men like our selves, in whom is stamped a disposition like the nature of God, and his Image, in some degree, surely we cannot love the Lord who is so farre above us.

Again, a man like our selves is visible, we see his actions, we heare him speake, we know more plainly the frame of his disposition, and therefore it is more easie to love a holy man than to love the Lord: For so is the Apostles argument. Doe not thinke that thou lovest the Lord whom thou never sawest, when thou doest not love thy brother whom thou seest daily. Therefore wee may conclude thus much, if we love not the Saints and holy men, it is certaine we love not the Lord.

I confesse every man is ready to say (in this case) hee loves holy men.

I would put you to this triall, and aske you but this question; you shall know it by this: Doe you love all the Saints? You shall finde that the Apostle *Paul* still in his Epistles puts in that caution, *Love to all the Saints*. If thou love grace and

G g 3

holinesse,

Note.

2
They are visible to us.

4 Trialls of
our love to
holy men.

I
To love all
Saints.

holinesse, thou wilt love it wheresoever it is. Many men will love some particular grace, especially when it suiteth with their disposition, and is agreeable to them, and to their constitution; but to love all grace, to love all holinesse in all the Saints wheresoever it is found, it is an infallible signe that thou lovest the Lord Iesus.

2

To love none
but them with
a love of com-
placencie.

Again, dost thou love none but them; that where grace is, thou lovest, and where it is not, thou withdrawest thy love?

But you will say, would you have us to love none but the Saints? I answer, it is true, we ought to love all others with a love of pittie, we should shew abundance of this love to all mankinde; but then there is a love of complacencie and delight, and with this love we ought to love none but the Saints.

3

To love those
that excell in
grace.

Again, thirdly, doe you love them as they excell in holinesse? many men can love one that hath but some degree of grace; but if it be one that hath more exactnes than ordinary, that hath proceeded higher in holinesse than he thinkes requisite, here his heart is ready to quarrell, and to rise against him.

4

To company
with them.

Lastly, doe you manifest your love by delighting in their company, and by the fruites of love towards them? You may professe much, and say much, but of all other things company is the worst dissembled. Will you professe that you love the Saints, and that you delight in them, and yet desire to be in any company rather than in theirs? that when you are among them, you are

as

as if you were out of your element, you move as if you were out of your owne center? It is impossible but that those that are moved by the same spirit should be best pleased when they are in one and the same society. Put all these things together, and by these you may judge whether you love the Saints or no.

You will object, I doe love the Saints, but who are they? I love not hypocrites. And so it is made a notable excuse.

I will not with thee to love hypocrites, onely take heede thou suffer not the impes and instruments of the Divell to paint out the true Saints unto thee in the colours of hypocrites: thou must consider that it hath beene the usuall manner to cast that aspersiō upon all the Saints, upon all holy men in all ages, as the Apostle saith in 2 Cor. *We are as deceivers though true*: that is the common esteeme that the world hath of the Saints, they judge them to be deceivers, and to be men that professe themselves to bee otherwise than they are. You know what was said of Iesus Christ, *some said of him hee was a good man, others said nay, hee was a deceiver of the people*. You know what was said of David, that he was a subtle man, one that went about to deceive others. Paul, you knowe, was reckoned the great impostor of the world; this was alwayes laid upon the Saints: therefore let not the Divells instruments deceive thee in that.

Besides, why are they hypocrites? Is it because there are some shewes of holinesse in them?

Object.

as say
Men hate the
Saints under
pretence that
they are hypo-
crites.

Surely that is not argument enough.

Thou wilt say, because they doe not answer that which in their profession they make shew to be ?

Religion hated
under other
notions,

If that be the reason, why doest thou not pitch thy hatred upon those that are found to bee so ? And to conclude this, you must know, that no man speakes against religion or hates religion, under its owne notions, under its owne name, but something else must be put upon it, the name of hypocrisie, or the like.

And it is the common condition of men whose heartes are not vpright, that they are not able to judge aright of the wayes of God; a man that hath not grace himselfe cannot possible judge aright of grace in others: but I hasten. I must now proceede in the point I formerly began to insist on, namely, in shewing you the meanes of getting this love, and of increasing it.

These two
meanes are in
ser. 2. beginning
pag 49.

I shewed formerly some meanes to gett this love, and to increase it.

As first prayer, for it is the gift of the Spirit.

Secondly, to beseech the Lord to shew himselfe to you.

3. Meanes of
love, to remove
impediments.

We will add but one now at this time, to shew you the way more fully to obtaine this love.

If you would love the Lord, remove the impediments.

Two impediments of the
love of Christ,

What are those ?

They are two.

Strangenes, and uncircumcision of heart, or worldly mindednesse.

First,

First, strangenesse is a great impediment to love. It is an obſervation that the Philoſopher hath, that ſtrangeness when we doe not ſalute, and converſe one with another, is a meanes of diſſolving friendſhip; ſo in this caſe, when there growes a ſtrangenesse betweene God and us, it unties and looſens that love and communion that ſhould be betweene us. Therefore, if you would preſerve your love to the Lord, ſuffer not your hearts to ſit looſe from him, ſuffer not a ſtrangeness to grow betweene God and you. For ſtrangenesse breeds fearefulneſſe, and fearefulneſſe looſeneth love, as boldneſſe is the parent and nurſe of love, and which increaſeth it.

1 Strangeness
it diſſolveth
love.

Besides, when there growes a ſtrangenesse betweene God and us, we beginne not to know the Lord, there growes an ignorance, and ſo there is an intermiſſion of thoſe reciprocall offices of love betweene us; that even as it is among the Saints, the forſaking of their fellowſhip looſeneth their love, and ſo ſtoppeth the intercourſe of good duties that ſhould be among them: ſo it is with the Lord. And therefore if you would maintaine love with the Lord, *draw neare to him, and he will draw neare to you.*

Boldneſſe the
parent of love.

2
It breedeth ig-
norance.

How ſhall we doe that?

By ſpeaking much to him, by hearing him ſpeake to us, by retiring to him upon all occaſions for conſolation and comfort.

If thou receive any injurie from men, wrangle not with them, but doe as *David* did, betake thy ſelfe to prayer, take heede of ſinne; for that

Queſt.

Anſw.

How to draw
neare in aquain-
tance with
God.

of

of all other things will breede a strangenesse betweene God and thee; and if you doe fall out, seeke to be reconciled againe as soone as may be, labour to entertaine a continuall commerce betweene God and thy selfe, observe constantly his dealing with thee, and observe againe thy carriage towards him, this will breede a familiaritie betweene God and thee.

And above all, be much in prayer; for that in a speciall manner maintaines and increaseth this communion and familiaritie betweene the Lord and thee.

Againe, the other thing that hinders is uncircumcision of heart, or worldly-mindednesse: in *Deut. 30. 6. I will circumcise your hearts, and you shall love me with all your soules and with all your hearts.* As if he should say, that which keepees you from loving me, from delighting in mee is the uncircumcision of your hearts, that is, your worldly lusts, and worldly cares, and worldly desires, when these abound in our hearts, they keepe us from loving the Lord: therefore in *1 Iohn 2. If you love the world, the love of the Father is not in you.* Come to any particular, and you shall finde it so; if you love wealth, you cannot love the Lord, if you love pleasures, if you love praise with men, if you love honours, &c. you cannot love the Lord; the love of God, and vaine glory, the love of God and covetousnesse will not stand together. Therefore if you will love the Lord, you must have your hearts circumcised, that is, you must have these sinfull
lusts

2 Uncircumcision of heart.
Deut. 30. 6.

1 Iohn 2.

lusts cut off; for nothing quencheth love so much as these. You know, the love of an adulterer quencheth the conjugall love of the wife to the husband: your love of the world is adulterie, the Scripture calls it so; therefore if you love that, it will quench your love to the Lord.

You will say, May we not love the things of the world?

Yes, my brethren, onely take heede that it be not an adulterous love.

How shall we know that?

You shall know it by this, if it doe lessen your love to God: you may know whether your love to any creature, to any sport or recreation be adulterous or no. A chaste wife may love many men besides her husband; but if it once begin to lessen her love to her husband, that is an adulterous love: Therefore if you would love the Lord a right, be sure to cut off this, for it breeds a distance betweene God and you. As it is said of *Absalom*, when the hearts of the people went with *Absalom*, they fell from *David* the King; so when our hearts are stollen away with the love of earthly things, our love to the Lord is lessened with it. Therefore I say, if you will love the Lord a right, you must be careful to remove this: for the cares of the world, the lusts and diverse pleasures, these choake the love of the Lord, they are the greatest quench-coales of any other.

Love, you know, is of an uniting qualitie, when any thing lieth betweene God and us, that, ycu

Quest.

Answ.

Quest.

Answ.

When love to the creature is adulterous.

Note.

Note.

What lieth in
the understand-
ing betweene
God & vs that
hinders love.

What in the
will.

Knowledge of
God especiall
helpe to make
us love him.

you may bee sure, will hinder our love. Now there are many things that lye betweene God and us.

Some things lie in our understandings, temptations to atheisme, temptations to thinke that the Scriptures are not true, temptations to judge amisse of God in any thing, temptations to doubt of the favour of God; These lie in the understanding betweene God and us, and are contrary to love: for love uniteth.

But in the will there lyeth much more, sometimes vaine hopes, sometimes vaine feares, sometimes one thing, sometimes another. If there be any inordinate lust after any creature, after any thing in the world, it lieth betweene God and us, and makes a separation betweene us; and till that be removed, God and we cannot come together, till there bee an union wee cannot fully love. Therefore if you would love the Lord, have your hearts circumcised, that is, have those things removed out of your understanding, and out of your will. Take away those obstacles that lie betweene God and you: And if you cannot doe it your selves, goe to Christ, it is he that circumciseth us *with the circumcision made without hands.*

Againe, when you have done this, that you may grow in love to the Lord, learne to know the Lord; for the more you know him, the more you will love him. What is the reason that the Angels in heaven so love him? Because they know him. What is the reason that we shall love him

him more in heaven then we doe now, but because we shall know him more: Therefore when you reade the Scriptures, and observe the workes of Gods providence in every particular, learne by this to know God: as you know a man by his actions and carriage, learne to have such an *Idea* of God, as he hath described himselfe in his word, that hee is true of his word, that hee is full of goodnesse; that he is abundant in long-suffering and patience, that he is exceeding mercifull beyond measure, &c. labour to see his wisdom, his goodnesse, and his mercy, labour to know God: for when you come to know him a right, by that we come to love him. Why doe wee love one man more than another, but because wee conceive him under such a notion, wee conceive his heart to be of such and such a frame, wee thinke him to be a man of such and such a condition; when we thus conceive the Lord, it will teach us to love him more. Therefore this you must know, that for you onely to looke upon things that are beneficiall to you, as forgiveness of sins, and adoption, and an inheritance in heaven, that is not love to the Lord. It is true, you should doe all this, but that which you are principally to doe, is to looke to the essence of God, to see such excellencies in him, that thereby you may be led home to him: and therefore that you may know him the better, you must be taught of him. Againe, you must not onely know him, but you must likewise have assurance of his love to you: for when you know the excellencies of the Lord, unlesse

We must principally love God for his excellencies not for our owne advantages.

nnlesse you have assurance of his love to you, it is not sufficient. Take a man of the highest place, and of the most excellent quality; if thou conceive that he hath a hollow heart towards thee, thou canst not possibly love him: thou must bee perswaded of the love of the Lord to thee.

Therefore in the Text it is said to be *faith which worketh by love*. The increase of the assurance of Gods love therefore is the meanes to increase thy love to him.

So much for this time.

F I N I S.

T H E



THE FIFTH SERMON.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



H^e last thing wee did was to give you the properties of love to the Lord Iesus.

Now that which remaines to be done at this time, is to apply that which hath been said, that is, to bring your hearts and the rule together, and to exhort you, that what you have heard in this, it may not passe like airy notions, and never be brought home to your particular practise. For, my beloved, the word that we deliver to you, should be like *nailes*, driven home

home to the head, *fastened by the masters of the as-
semble*, as the Wiseman speakes, that they may
sticke and abide in the soule, as forked arrowes
doe in the body, that they may not easily fall our
again. Therefore the maine businesse that wee
have to doe in preaching the word, is to fasten
these words thus upon your hearts. That which
we will doe therefore at this time shall be to ex-
hort you to question your owne hearts, and to
examine them upon your beds, whether these
characters and properties of love which have
beene delivered doe agree to you or no. For, as
the Apostle saith, Vnlesse you be in Christ, that
is, unlesse you be knit to Christ in love, you are
reprobates: it concernes every man therefore
that heares me at this time, to examine this strik-
ly with himselfe

Wee will expostulate the matter a while with
you at this time, and you must expostulate the
matter betweene God and your owne conscien-
ces, whether this love bee in you or no. And al-
though indeede this needeth not any distinct di-
viding into branches, yet that wee may helpe
your memories wee will put it into a num-
ber.

*Vse, Exa-
mination.*

And first we will make this expostulation, you
that professe you love .he Lord, (as who will not
be ready to doe that, to say he loveth Christ; but
yet as the Apostle *Iohn* speaketh of love to the
brethren, that men love them in shew, and not in
truth; so it is with most men, they love the
Lord in word, and in profession, but they love
him

him not in deede, and in truth: therefore first let me aske you this.

You that professe you love the Lord, doe you not grieve him, and vexe him from day to day, and provoke him by your words, and by your workes? If this be your case, it is certaine you love him not indeede. Some there are that professe much love to the Lord Iesus, but yet spend their time idly, are diligent in no calling, but waste their precious opportunities in sports, in idle visitations, in gaming, in doing nothing that is profitable either to themselves, or others, but eate and drinke, and rise up to play: It is the case of many of our young Gentlemen; a shamefull thing before men, and abominable in the sight of God, that men should live like beasts, and make their soules like the soules of swine, serving for nothing but to keepe their bodies from putrefaction, doing so much the lesse worke, because they have the more wages, burying so many precious talents, whereof their time is the chiefe, because it helpeth to improve all the rest: of which they shall give an exact account at that day, *When God shall judge the secrets of mens hearts according to our Gospel.* Doe you professe that you love the Lord Iesus, and doe you neglect him thus?

Besides this mocking of the Lord, and dissembling with him, you deale most foolishly with your selves: for all the comfort that you shall ever finde in this life, it will be from working, from being serviceable to God, and profitable to

H h

men;

1. Tryall.

If wee grieve
him, wee love
him not.

Time a preci-
ous talent.

The soule hath
need of respect
as well as the
body.

men; empty lives cause but empty joy. Therefore if any man shall finde this to be his case, examine it, it is but a false profession of love. And as I speake to those that are young, that spend their time, *Nihil agendo*: so I may say the same to those that are of more yeares, that waste their lives in doing something indeede, but it is not that which they should doe, or in doing it in another manner than they ought; those that are so drowned in businesse, so overwhelmed with employment, so occupied with outward things abroad, that they have no vacancie to feede their soules within, to cloath them with graces. For you must know, my brethren, that your soules have neede to be trimmed every morning, as well as the body, they have neede of breakfast, and dinner, and exercise, as well as the body; and as you faile in giving this due respect to the soule daily, so you shall finde that proportionably in that degree the inward man will languish, and grow faint. But to speake a word unto you likewise: Doe you thinke that you love the Lord Iesus in good earnest, and yet have scarfe leisure to thinke of him from morning to night, that you cannot take time to speake to him, to seeke him, nor to prepare your hearts for him?

Wherein lesser
oathes exceede
greater.

Besides this generall, come to particular finnes, sabboth-breaking, neglecting of private prayer, vaine speeches, concupiscence and sinfull lusts, secret courses of uncleannesse, swearing, if not by greater, yet by lesser oathes, which indeede in this exceede the greater; because in the other
you

you swear by the Creatour, in these by the creature. You that doe these things, will you say you love the Lord? You must know that it is a contradiction, it is impossible: For, *If you love me, keepe my commandements*: if you keepe not the commandements of God, certainly you love him not.

But, it may be, you will say that your meaning is good, that you are well affected to Christ, and therefore surely you doe not hate him.

My brethren, you are deceived in this, thy meaning is not good, for while you cast the commandements of God behinde you, you cast him away: and let me say to you in this case, as you have it in *Ier. 3. 4.* You professe well in saying, *Thou art my Father, and the guide of my youth*, but you doe evill more and more. So I say, when you professe you love the Lord, and that you reckon him your Father, and your Husband, thus you say indeede, but you doe evill more and more; and that is a certaine argument you love not the Lord. Therefore examine your selves by this rule: for if you love the Lord, you will reverence him. You know, whom we love, we reverence, and whom we reverence, we dare not doe any thing unmeete in their sight. Take any one whom wee love, whose good opinion wee seeke for, wee had rather that all the world should see us doe an unseemely thing, than that hee should: and certainly if you love the Lord, you would not dare to provoke him to anger. Therefore

Object.

Ans.

Hee that neglecteth Gods commandements, loves him not. *Ierem. 3. 4.*

this carelesnesse in serving of him is a certaine signe of want of love to the Lord Iesus, this fearefulnesse, and carelesnesse, when you dare not shew your courage for him, when you account it a small matter to commit a sinne against God, this ariseth from the defect of your love.

2. *Tryall.*

By our sorrow
after wee have
offended him.

In the second place, as you may try your love by your taking care not to offend God, so likewise you may try it by your sorrow and griefe after you have offended him. For you must know this, that love, as it hath the greatest joy of any thing else, when it obtaines that which it would have, so it is attended with the most exquisite griefe, when it is disappointed. As when one loveth another earnestly, if any breach fall out that shall make a separation betweene them, if any strangenesse grow betweene them, if they love, they will never be at rest, it will trouble and disquiet them; but as the Scripture speakes, they are *sicke of love*, that is, they cannot be quiet while there is such a condition, while there is any alienation, while there are breaches and offences betweene them: for you know that nothing is so sweete as love; as you have it in *Cant.*

Cant. 1.
Psal. 63. 3.

1. *Love is better than wine:* and as David expresseth it, *Psal. 63. 3. Thy loving kindnesse is better than life.* So sweete (I say) is love, as sweete as wine, and better than life. Now, by the rule of contraries, then, to have a breach made, to have a barre, and an interruption in this loving kindnesse of the Lord towards us, or in our love towards him, it is bitter as wormewood, and sharpe
as

as death. Therefore you may examine your selves by the offences you offer to God, when they are past; if you love him, it is certaine they will trouble you exceedingly: for so much sorrow for sinne, so much love. And you may take it for a sure rule, in what measure any man desires to please the Lord, in that measure hee will be grieved that hee hath displeased him. Therefore examine thy selfe, Hast thou sinned against him many times, and doest thou looke backe upon those sinnes in a carelesse manner? be sure that thou lovest him not. Examine this by that which passeth betweene man and man: When a father or a husband hath any thing committed against them by a childe or a wife, if they shall withdraw themselves, and professe themselves displeased, and yet the childe or the wife, in the meane time, be never troubled at this, but be at rest, well enough content it should be so, and are not disquieted for it; will not the parent or husband take this exceeding ill at their hands, when hee seeth his displeasure slighted? For this is much greater than the offence it selfe. So I may say, whatsoever the sinne be that you have committed, this hardnesse of heart, this negligence after the sinne is committed, when you are not disquieted for it, when your hearts are not troubled for it, it is a greater signe of want of love to the Lord, it is a greater signe of an evill and untoward disposition, than the sinne it selfe. Therefore this want of sorrow for sinne, is a sure argument that you love not the Lord. You may take that for one

Hh 3

signe

So much sorrow for sinne, so much love.

Want of sorrow for sinne a greater argument of want of love than the sin it selfe.

Zach, 12.

Levit. 16, 29.
& 23, 27.

signe of want of love, that wee commit sinnes a-
 gainst God from day to day. For, doe but go^e
 to your neighbours, and professe your love to^o
 them, and yet you injure them againe and againe,
 you care not what wrong you doe them, will they
 thinke that such a profession as you make is true?
 And will the Lord regard, when you say that
 you love him, if you provoke him to anger,
 and renew your sinnes, and relapse into them a-
 gaine and againe, and when you have sinned,
 take it not to heart? No, my brethren, if you
 doe love him, you will doe as it is said, *Zach. 12.*
when you have sinned, you will mourne as hee that
mourneth for his onely sonne, your hearts will melt,
 as *Iosiahs* did; your hearts will smite you, as *Da-*
vids did him: thus it is with all that love him in
 deed and in truth. Therefore in *Levit. 16. 29.*
 and likewise *Levit. 23. 27.* (they are both one
 and the same) the Lord appoints a feast and a
 meeting together for cleansing of sinnes, it was
 the feast of attonement; saith he, In that day when
 you come together to offer sacrifice unto me, and
 to make an attonement, you shall *humble your*
soules, and whosoever doth not afflict his soule on that
day, he shall be cut off from his people. As if he should
 say, At that day you come to reconcile your
 selves to the Lord, you make profession of your
 love to him; and of the desire you have to bee
 friends with him: Now if you come and make
 this profession, and doe not humble your selves,
 nor afflict your soules on that day for those bre-
 aches that have beene betwene God and you, all
 your

your professions are but dissimulation; and such a man as will thus dissemble with the Lord, shall be cut off from his people. So I say, when you professe that you love the Lord, and yet have hard hearts, that there is no softnesse there, that your hearts doe not melt towards him, but when you have sinned, you can looke backe upon your sinnes without any disturbance at all, know that it is but dissembling with the Lord, and you are worthy to be cut off from his people.

I come to a third tryall: If you love the Lord Iesus, have you your hearts after his owne heart: that is the disposition of all those that love him. *Acts 13. 22.* the Lord saith of David, *I have found a man after my owne heart, that will doe whatsoever I will:* That is, looke how the Lord himselfe was affected in any businesse, so was Davids heart affected, and so is it with all those that love the Lord; (for this is proper to the Saints:) if you love the Lord, you will be of one heart with him: if we have hearts after his heart, as every Christian must have in his measure, (though perhaps he reach not Davids measure) in all the turnings of our lives, upon all occasions, in the diverse disposition of our wills, we will be conformable to the Lords will, we will be like God, affected in every thing as he is affected.

But, you will say, this is a hard thing, how shall we discern it?

You shall discern it by these two things: If you be affected as he is, you will doe whatsoever hee will; as those words are added concerning

H h 4

David,

3. Tryall.

To have hearts
after Gods
owne heart.
Acts 13. 22.

Quest.

Ans.

How to know
our hearts are
so.

1.
By hating that
God hates, *et*
contra.

2
By loving those
that feare the
Lord.

Object.

David, I have found a man after mine owne heart, for *he will doe whatsoever I will*. You may examine your selves by that; doe you doe whatsoever he will? are your affections aright, that you love what he loves, and hate what he hates? For your actions are the immediate fruites and effects of your affections, and as every man is affected, so he doth.

And besides, as that is one way to discerne it, so this is another, which you shall likewise finde in *David*, that hee loved those that feared the Lord; and *those that love vaine inventions, doe I not hate them*, saith hee? &c. And that you may discerne this, consider whether you love all those that feare the Lord, and hate all those that are enemies to the Lord. For while there is nothing but nature in a man, so long those that are of good natures, that are faire in their carriages, and kinde and loving to us, those wee love, and those that are contrary wee hate and dislike; but when you love the Lord, and are after his heart, and have another nature in you, it raiseth you above this nature of your owne, and then you will love those that are like the Lord, whosoever they are, though perhaps they are not so sociable, nor of so faire a naturall disposition: but if you have a new nature, and are become new creatures, now you have common friends, and common enemies.

Doe not object now, that you are willing to doe so, if they were sincere and upright, but they are hypocrites.

I say,

I say, doe not deceive your selves in this: for as they rejected Christ under the person of a counterfeite, and of a wine-bibber, so thou maist persecute Christ under the person of an hypocrite. *Paul*, you know, hee thought hee did God good service in persecuting those whom hee persecuted, yet though hee did it ignorantly, hee confessed of himselfe that *hee was a blasphemer, and a persecuter*: So I say, though you doe it ignorantly, under the person of an hypocrite, yet that is the judgement, and the censure that will be upon you, that in so doing you are persecuters.

And if you shall say, that if the Lord himselfe lived amongst us, if Iesus Christ were here, I hope I should shew that I doe not hate him.

You shall see what the Lord himselfe saith, *In that you have done it to these, you have done it to mee*. As hee speakes there in the matter of giving, so may I say to you concerning this case, in that you have despised those that feare his name, in that you have spoken against such as are his, you have done it against the Lord: in this thing you have shewed your hatred against him. Examine your hearts therefore seriously by this marke.

Again, fourthly, wee will bring you to that expostulation which is grounded on *1 Ioh. 2.15*. *Love not the world, nor the things of the world; for if you love the world, the love of the Father is not in you*. Now question with your owne hearts about this, whether you love the world, and the things of the world; for if you doe, the words are cleare, *The love of the Father is not in you*.

Ans.

Men may persecute Christ under the name of an hypocrite

Object. 2.

Ans.

Those that persecute Christians would persecute Christ if hee were on earth.

4. Tryall.

1 Iohn 2.17.
By loving the world.

You

Quest.

Ans.

Three tryalls
of our love to
the world.

I

By too much
delighting in
the things of
the world.

You will say, how shall we know this?
You shall know it by these three things.

First, by your delight in the things of the world, and your griefe and sorrow for the losse of them after you have enjoyed them; for if you finde that you are overmuch affected about them, it is certaine that you love the world, and the things of the world: Intemperate and excessive griefe, and complaint for worldly losses and crosses, is a sure argument and evidence that you love the world.

Whereas when you love the Lord, you will be indifferent in those things; if a worldly losse befall you, you will grieve as if you grieved not; if any worldly advantage happeneth, you will enjoy it as if you enjoyed it not: A man will be thus affected, If I have God sure, I reckon him onely my portion, all other things are by accident, he onely is essentiall to my happinesse.

We doe not deny that a man may grieve upon such occasions, but it is a lighter kinde of griefe; and therefore it is expressed well by the former phrase, *As if he grieved not*: He knoweth all this while the maine is sure, and so long his heart is stedfast within him: but when a man shall fall into excessive griefe, when the affection shall be exceedingly stirred about worldly things, it is a signe that you reckon not God, and the assurance of his favour to be the maine thing in your happinesse: you should be affected to the world with a remisse affection. Now when your affections are so much taken up about them, it is a signe

signe you love the world, and the things of the world. It is true, you may doe the things of the world, and enjoy them, and follow after them, but in a remisse manner; but when your affections are so much stirred about them, when you come to excessive love in the having them, and excessive griefe in the losing of them, it is a signe that you love the wolrd, and the things of the world.

Secondly, you shall know it by this, when worldly things shall come into competition with those that belong to a good conscience, and the service of God, you shall finde this one way whereby you may discerne your love to the world. When Christ would make a tryall of the young man, whether hee loved the world or no, he puts him to it by this, *Goe, (saith he) and sell all that thou hast, and come and follow mee, and thou shalt have treasure in heaven.* When it came in competition once, whether hee were best to follow Christ, and sell all that he had, and that hee must either forsake Christ, or forsake his riches, hee went away sorrowfull, and would not doe it. So we shall finde it in *Iohn 12. 42.* when the matter came there into competition, that if they confessed Christ they should be cast out of the Synagogue; saith the text, though they beleaved, *They confessed him not, for they loved the praise of men more than the praise of God.* Their carriage there towards Christ, when their confessing of him came in competition with their applause and honour among men, it was an argument that they loved

2
When worldly
things come in
competition
with a good
conscience.

Iohn 12. 42.

loved the world, and the things of the world.

Heb. 11.

You shall see in *Abrahams* case, when the Lord would put him to the tryall, and bidds him *come from his kindred, and from his fathers house, and from his Countrey*, this in *Heb. 11.* is taken as an argument of his love, that when hee was put to doe either the one or the other, hee made his choise to obey the Lord, though it stood with the losse of Country and friends. So, I say, consider with your selves, and you shall finde many cases wherein your conscience will dictate to you, this you must doe, this you ought to performe, this you ought not to doe. Perhaps it shall be said unto you againe, if you doe it, you shall lose such a friend, you shall lose such credit, you shall suffer such losse in your estate, you shall expose your selfe to such and such danger, you shall incurre such and such inconveniences to your selfe; consider what you doe in such a case: Many businesses fall out every day, wherein the like case is offered to you, many times you thinke it were best to doe so, and if it were not for the losse of some thing, or for the discredit, you would doe it. By this you may examine your hearts whether you love the world or no.

3
By being busie
in them,

Lastly, you shall know whether you love the world, and the things of this world, by your actions; for where your love is, there your tongue, and your hand will be, and all your endeavours: Now try your selves by this, Are you occupied so about the world, and the things of it, that all your endeavours and all your actions are taken

up

up about them? Some about matter of pleasure, in hunting and hawking, in gaming and sporting, your thoughts are there and your speeches there; others againe in seeking wealth, and worldly greatnesse: Are you taken up about these? I say, the actions of a man are a sure signe, for the Lord judgeth us by our actions; therefore wee may judge our selves by them. Consider in what element you live, if you be so busied about wordly things, that you are never well but when you are there, and as for heavenly things, you doe them but by the by, and when you are doing them you are weary; this is an argument that you love the world, when a man shall turne the streame of his endeavours all that way, when hee shall turne all his projects, all his actions, all his labours into that. As when the body hath a wenne or a wolfe in it, all the nourishment is drawne to that, and in the meane time the body is leane and poore: so is it when a mans heart is taken up with the world, it eates up and devoures all the thoughts, all the intentions of the minde; all his care, and endeavour, and striving runnes this way; and *the hidden man of the heart*, in the meane time, is left starved and pined within. This is a signe that you love the world, this so much intending the things of the world, as Christ speaks, *The lusts of your Father will you doe, Iohn 8.* What is the meaning of that? That is, looke to your actions, to your doings, to your executions and performances, and you shall finde that they are according to the lusts of your father the Divell, those.

Simile.

Iohn 8.

those actions they did were a signe that they did affect those things that the Divell affected.

Object.

But you will object, the holiest man, hee that is most regenerate, yet is inordinately affected to the world, is too ready to grieve, and to rejoyce inordinately, is too ready to faile when these things come in competition with God. Therefore how should wee examine our hearts by this.

Ans.

The Saints doe mind the world too much, but they allow not themselves in it.

I answer in a word, that it is true in the Saints, there is something in their hearts that doth all this that I have spoken; but it is not they that doe it: as the Apostle speakes, *It is not I, but sinne that dwells in me.* Wee cannot deny but that there is flesh and worldly-mindednesse even in them; but yet this they doe, these worldly lusts and desires they are still checking them, and restraining them, and keeping them downe, so that though they be there, yet they doe not *walke after the vanity of their mindes*, they are not led by it, but they are *led by the Spirit, and walke by the Spirit.* Indeepe sometimes they fall, when they are transported with temptations, and through incogitancy, and infirmity, yet their constant *walking is not after the vanity of their minde*, for that is proper to those that feare not God. Therefore know thus much (my brethren) that though the Saints doe these things sometimes, yet their purpose, and their desire and care is to crosse and resist them as much as they can, that though they have these inordinate worldly desires in them, yet they are not midwives to themselves, to
bring

bring forth fruite to the flesh, they are not stewards to provide for these before-hand, as it is in *Rom. 13. Put yee on the Lord Iesus, and take no care for the flesh, to make provision for it*: I say, they are not stewards for their lusts, but they resist them, and strive against them. But to conclude this also, examine your selves by this rule, whether you love the world, and the things of the world.

Rom. 13.

And if we take an examination of men by this, how few are there that love the Lord? Wee may truly say as the Apostle saith, *The love of God is not in them, for men seeke themselves, and their owne things, and not the things of Iesus Christ*. One follows this particular, another that, every man fitting and plotting a garment to himselfe composed of such vices as doe suite every mans humour. This is a signe that you love not the Lord, when you minde the world, and goe with the world, and let your whole body and soule follow it, with all the actions, and all the strength and indeavour thereof. *The love of many shall waxe colde, because iniquity shall abound*. What is the meaning of that? That is, because the men of the world, those that are in place, because they shall countenance iniquity, because the streame of the times shall goe that way; for this cause *the love of many shall waxe colde*: that is, because they minde the world, wheras if they did not love the world, and the things of it, though iniquity did abound, yet their love would waxe hotter. When things are so that iniquity abounds, some will not take the paines, they love their ease, and contentment; others

others want courage to doe it, they are faint-hearted, and dare not adventure. Now whence doth this come but from the love of the world? for no man is fearefull, but because there is something that hee is in love with, and is loath to part with. If a man did not love the things of the world, he would have courage for the truth. This is therefore an argument that men doe love the world, and consequently the love of the Father is not in them.

5. Tryall.
By a readinesse
to please him.

Let us come yet to another expostulation. In the fifth place therefore, if you love the Lord, you will finde in your selves a readinesse to please him in all things, you will doe it naturally: As the Apostle speakes of *Timothy*, *I know no man like minded, who will naturally care for your matters.* So if you love the Lord aright, you will doe it with a naturall affection, you will love him naturally: For what is this love to the Lord, if it be right, but that which himselfe hath planted in us? wee are *taught of him* to love him. It is like the naturall affection which parents have to their children, such a kinde of affection will it be, if you love the Lord, you will doe that which is good in his sight with a kinde of naturalnesse and readinesse; you will be carried to the duties of his service as the fire is carried upwards, and not as stones are carried upwards with the force of another, but you will doe them readily, and chearfully; you will not doe good duties as being hailed to them, and put on to doe them, but you will be *zealous of good workes*, that is, you will have

have a burning desire in your hearts, longing after them, you shall not neede to have them forced upon you, but you will be forward to doe them, you will be affected to good workes as you are out of selfe-love to your owne businesse. You know when a man naturally loveth himselfe, when he is to doe something that concernes his owne good, how solicitous is he about it, and how provident forecasting how to bring it to passe, and if any rubbe be in the way it troubleth him, if there be any faire passage, and likelihood of atchieving it, he rejoyceth. Now, if you love the Lord naturally and truely, you will goe about his businesse as you goe about your owne, if there be any businesse to be done: Magistrates in their place, Ministers in their place, and every man indeede shall finde some businesse to doe, wherein he may bring glorie to Gods name, and advantage to his cause. Consider now how you are stirred about it, doe you goe about this businesse, are you so industrious and laborious, doe you project it, doe you minde it as your owne? you will not stand expostulating the matter, to say must I doe it? And is it of necessitie? But if it be a thing that tends to the advancing of the glory of God, you will doe it with all readinesse, you will not so much stand upon this, what wages shall I have? and what profite shall I gaine? But as a loving womā to her husband, she is glad to do any thing for her husbands good, she is satisfied with this, that she hath an opportunitie to doe something; so it will be with you, if your

hearts be rightly affected, you will then doe things after this manner.

Quest.

You will say, how shall wee know this love? this is a nice and curious point to love the Lord thus naturally.

Ans.

You shall know it by these two things:

Naturallnesse
of love to the
Lord is known
by two things.

I
By our even
carriage to-
wards him.

First, by the evennesse of your carriage towards the Lord; for what a man doth naturally, he doth with a kinde of equalitie, with a kinde of evennesse: so that, as we say, an uneven pulse is a signe of a deadly and dangerous distemper within; so I say, when you finde an unevennesse in your carriages to the Lord, that you are off and on with him, that sometimes you doe a thing for him, and a none you will doe for your lusts, this is a signe that you love not naturally; feigned things are for the most part unequall: because when a man doth not doe a thing naturallic, he cannot holde out; a man cannot dissemble so well, but at one time or other hee will discover himselfe; what a man doth naturally, and heartily, he is like himselfe in it still. Therefore when there is such an unevennesse in your wayes, (some will be very forward in a good cause, now in a good moode, and then out of it againe) it is a signe you love not the Lord thus naturally, for then you would be eaven in your carriage towards him.

2
By a constant
carriage.

Add to this the continuance of it, for if you love the Lord with a naturall affection, you will hold out, and be constant in it. The second and third ground went farre in their profession, but their

their inconstancie shewed that they loved not the Lord with a naturall love; this discontinuing is a signe that your love is not true. I beseech you examine your selves by these things whether you love the Lord; remember what I said the last day, doe you desire that your sinnes should be utterly destroyed? doe you not dallie with sinne? Would you not have some remainders within you? Nay, I will goe a step further with you, doe you not hate the Lord?

You will say, God forbid that we should doe so, I hope we are not in that condition.

My brethren, first you must know that there are many that doe hate the Lord: in *Rom. 1.* amongst others those are reckoned up, *Haters of God*: Therefore it is certaine that there are many, and many of those that come to Church, many that thinke well of themselves, and that others thinke well of too, that yet are haters of the Lord. You will say, how shall we know that?

I will aske you but this (to bring this likewise into examination, and so to conclude) I say, examine your selves by this:

Doe you not desire that there were no God? examine your hearts whether if this newes were brought, that you might live at libertie, that you might doe what you would, that you might satisfie your lusts in all things, that there were no God to call you to account, to reward you according to your doings, whether it would not be acceptable newes to many of you? Now it is

¶ 2

certaine,

Object.

Answ.
Rom. 1.

Quest.

Answ.
Feare signes of
hatred of God.

I
If we desire
that he were
not.

certaine, if you would not have the Lord to be, you hate him; for whomsoever you would have taken out of the way, such a man you hate.

2.
If we looke on
him as a Iudge
onely,

1 Iohn 4.

And besides this, consider whether you doe not looke upon the Lord as upon a Iudge, whether you doe not all that you doe to him as one that lookes upon a Iudge: If you feare the Lord in this manner, it is certaine you hate him, for those whom you thus feare, you hate, and that you shall finde in 1 Ioh. 4. If you feare, saith hee, you love not; for *perfect love casts out feare*: when you looke upon God as vpon a strict Iudge, and that is it that puts you on to doe all that you doe, that is it that makes you keepe a good conscience in secret: for this you may doe, and yet looke upon God as a Iudge, to feare with this kinde of feare is a signe you hate the Lord; for whom you feare, you hate.

3.
When we look
on God and his
wayes as con-
trary to us.

Besides this, Doe you not looke upon God and upon his wayes as contrary to your hearts? that your hearts, and the wayes of God are in an opposition; your hearts, and sanctifying the Sabbath will not agree; the Lord would have your speeches to be good and holy, he would have you not onely abstaine from evill, but to hate it, to have your hearts rise up against it: Are not these commandements contrary to you? Consider but that holinesse that is expressed in the booke of God, and that is expressed also in the lives of the Saints, who carry his Image stamped on them, and is there not a kinde of contrariety betweene your wayes and theirs, betweene your hearts

hearts and them? If there be, it is a certaine signe of hatred: for wheresoever there is contrariety, there is hatred. Examine your selves by this, and see whether you doe not hate the Lord.

And yet to come to one more, if you *love pleasures more than God*, and wealth more than God, you hate God: For so you have it, *Math. 6. No man can serve two Masters, but either he must hate the one and love the other, &c.* That is, when you love other things, though you thinke you doe not hate the Lord, yet, I say, in that you love pleasures, and love the world, and the things of the world, in that you love your lusts, and the objects of them; in doing this, you hate the Lord. Now if this be your case, if upon these expositions that I have propounded, if upon these rules of examining your selves, you finde that you doe not love the Lord, if this be your condition, (as it is your wisdom to deale strictly with your selves: for hence it is, brethren, that the soules of men perish, because they will not see and search into their estates, they will not come to this examination of themselves, it is a painfull thing to them, men are backward to examine themselves in private; what is the reason of that phrase in the Psalme, *Examine your selves upon your beds*, but because examination should be when a man is most retired? I say, if you finde it to be so, as it is the case of many) then it should open a window to you, to see what you have deserved at the Lords hands, how just it were that the Lord should cast you off: For when you are

4
When we love
pleasure more
then God,
Mat. 6.

enemies to the Lord, can you thinke much at it? My brethren, what a condition is that man in, that hath the great God of heaven and earth to be his enimie?

And besides this, have you not reason to justifie God in his just judgements vpon others, when you shall see God sharply plaguing them? It may seeme to you that it is a hard thing that men should be so punished; but when wee consider that they are haters of God, that they are enemies to him, you may justifie God in that he doth.

But, to conclude, you ought to humble your selves, if vpon these trialls you finde your selves to be lovers of the world, and not lovers of God. And you that are young, and put off repentance, it should move you to come in betimes: For if this be required of you to love the Lord, and you shall not be exempted from death when it comes, though you be never so able, and never so strong and lusty; what condition doe you thinke you will be in, if you die enemies to God, and haters of him, as you needes must be, if you love him not. And if you thinke you have time enough hereafter to settle your affections; Consider, is it in your owne power, though you haue warning before death, to haue this affection of love? You may doe many good duties, you may be sorry and repent for your sinnes; but though you doe this, and a thousand times more, yet if you have not this love wrought in you by God, if it come not from heaven, if it be not the fruite
of

of his owne Spirit, all your repentance, and all your forsaking of sinne, all your doing of duties, the change of your courses is nothing, the Lord regards it not, unlesse you have this naturalnesse of love. I haue stood therefore the longer upon it, and upon this part concerning examination, because it is a matter of great moment. Wee should have come to the next part concerning exhortation, which wee would not disioyne, because it is very usefull and profitable; but we cannot doe it now, but reserue it for the afternoone.

FINIS.





THE
SIXTH
SERMON.

GALAT. 5. 6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



AND before we leave this poynt, one thing I must adde. For what reason doe we put you vpon this disposition, vpon this examination, whether the love of God be in your hearts or no? The reason is not that you should be discouraged, that you should be put off from comming to God, that you should bee greived with the sight of the want of your love, but the end of it is to stirre you vp to gett it, if you want it. You know, we have formerly de-

delivered some meanes of getting it, onely there is one which we will commend unto you, which we gave a little touch * on but could not handle it, and it consists of these three branches; if you would love the Lord:

First you must know him, for otherwise you cannot love him. As it is in naturall love that is bred between man and man, you say love ariseth from sight, they must see before they can love; so you must know the Lord, there must be a sight of God by faith, before you can love him. And every man that sees him and knowes him as he is will love him, he cannot chuse, for that is the Lords worke to all the Saints. *Ierem. 31, You shall be taught of me, and you shall know mee from the greatest to the least.* It may be in some manner they knew God before, but although a man have never so exact knowledge of him, yet till he be a regenerate man, he never knowes him indeede, it is an other kinde of knowledge that hee hath, when a man is regenerate; when God teaches him to know him, he looks on God with an other eye, every thing is presented to him after an other manner, he sees now an other beautie in God than ever he saw before, hee sees an other excellencie in him: for that knowledge he had of him before bred not love. But when a man is once within the Covenant, the Lord will teach him such a knowledge of himselfe, as withall will worke the love of him. Such a knowledge you must have of the Lord, and you may help your selves to love him by reasoning, if ever you saw
any

* pag 108.
The last helpe
of the love of
God consisting
of three branches.

I
The knowledge
of God.

Ierem 31.

Exod. 34.

any excellencie in any man, or in any creature, it did help you to love that creature. Thinke with your selves there is more in God that made that creature. *He that made the eye shall hee not see?* So he that wrought that excellency, shall not he have it in himselfe in a greater measure? Besides, you may consider how the Lord hath described himselfe, that hee is *most wise, most mercifull, and full of kindnes, and gentlenes, and abundant in truth*, as you know that description in *Exod. 34.*

Go through all the vertues, and excellencies that are amiable, if you looke in the Scripture, you shall find them to be in the Lord. This serious consideration will help you, to increase your knowledge of the Lord, and by consequent your love of him. So that, if you would come to love a man, what is it that causeth you to love him, but because by his speech, and by his carriage and behaviour, you come to have such an apprehension of his disposition, he hath a minde thus framed, thus qualified, thus beautified? When you conceive such an Idea of him, you love him. So, when you apprehend the Lord aright, when you observe him as he is described in his word, when you observe his doings, when you consider his workes, and learne from all these together a right apprehension of him, I say, when you have such an Idea of him, such an opinion of him, then the will followes the understanding, and the affections then followe, then you come to love him, and to delight in him. Therefore learne to know the Lord by his former carriage towards your selves,

selves, how kinde he hath beene, how exceeding patient, how exceeding readie to forgiue, how much kindnesse he hath shewed, how hath hee in mercy remembred you, though you have forgotten him? how you have recompenced him evil for good, yet hee hath not broken off the course of his mercie towards you. Consider his dealing with you, and learne by this to know the Lord, and this will bee a meanes to encrease in you the love of the Lord.

This is not all, there is another thing, which is the second branch that I told you of; that is, to looke upon God as one sutable to you, and to your disposition. For if you should finde never so much excellencie in him, if he be not agreeable to you, you love him not. A woman may see a man that she thinkes is very excellent, in many respects, yet he is not a fit husband for her. It is the sutablenesse and agreeablenesse betweene God and our owne condition, that causeth us to love him. Therefore when you put these two together, consider the Lords mercy, and see that, and looke on your selves as sinfull men needing that mercie; when you see the Lord exceeding powerfull, and looke on your selves as very weake, needing that power; when you looke on him as the Lord of life, and see your selves subiect to death, and needing that life; when you see your owne folly, and his wisdom, (go through all in him, and then againe looke upon the contrary weaknesse in your selves) this is that which will make you apprehend God as one that is sutable,

2

A looking up-
on God as
one sutable
to us.

To a man sensible of his sins nothing is acceptable but Gods favour.

ble, as one that is agreeable to you; and till you come to this, you shall never love him, and long after him, till the heart namely be thus framed, till a man is humbled, till he comes to the sight of himselfe: for as you must know God, so you must know your selves before you can love him. I say, when a man comes to that, hee begins to looke on God as vpon one agreeable to him: As, take a man, who is touched with the sence of his sinnes, whose heart is broken, who hath an apprehension of Gods wrath, and of his owne unworthinesse, such a man now will bee satisfied with nothing in the world, but the assurance of Gods love and his favour. As you see in naturall things, let a man be very weary, the daintiest meate in the world, whatsoever you give him, will not helpe him; but he must have that which is fit for that particular defect, nothing will helpe him but rest. Againe, let a man be hungry, and faint for want of meate; all the musicke, the best ayre, or whatsoever you can give him will doe him no good, it must be meate that must helpe him. If a man have a disease, it is not sleepe, it is not meate and drinke, it must be a medicine that is fit for his disease. So it is with the heart of man, when his heart is so broken, so humbled and touched with the sence of his sinnes, that hee longs after nothing but remission, nothing but the assurance of Gods favour, the assurance of his love and kindnesse, nothing will satisfie him but that: it is so in naturall defects, and so it is in the soule, when the heart of a man is so fashioned that

that it looks upon God as one agreeable to him, and there is nothing else futable but onely the Lord, and his favour, and his love, that is required, to breede this love in you towards him. What is the reason else, that it is said, *Hosea 5. ult.* *When they are afflicted they will seeke me diligently.* But because afflictions teach a man to know himselfe, it teacheth him to know his owne weaknesse, to see his owne sinne, his owne impotency, his owne unworthinesse, and when he hath done this, then he looks upon God as one who onely is fit for him, as one who is onely able to helpe him. Affliction doth but discover what was there before: For man is a weake and impotent creature, made for the Lord, hee is nothing without the Lord, it is the conjunction with God that makes him up, onely he knowes not this, he understands not this. Therefore when God opens a mans eyes either by the immediate worke of his Spirit, to teach him to know himselfe, or by affliction, then he comes to seeke after the Lord; when they are afflicted, they will seeke me diligently. If thou shouldest have such an offer as was made to those, *Acts 2.* Peter tells them there, they should have remission of sinnes, they should receive the gift of the holy Ghost; if this had beene offered to them before they knew themselves, before they had beene humbled and *pricked at the heart*, as it is said they were, would they have regarded such an offer as this? No they would not, although they had understood that offer never so well. So I say, though you know

Hos. 5. ult.

Afflictions
teach a man to
know himselfe

Acts 2.

The knowledg
of God and of
our selves must
goe together

A Christians
studie.

psal. 18.
Psal. 116.

know his name and his excellent attributes never so perfectly, yet till you come to know your selves too, you will never love him, you will never desire him, you will never long after him: for both these must goe together, the knowledge of God, and the knowledge of our selves, to teach you to love him. The knowledge of God, without the knowledge of your selves, is a fruitlesse speculation: And againe the knowledge of your selves, and your owne miserie, without the knowledge of him and his mercy, is a miserable vexation. The knowledge of God, without knowledge of your selves, is, as if a man should know a medicine, but should not know what defect it were fit to supply: And to know your selves and your owne case, without him, is to have the disease discovered, and not to know how to helpe it. And therefore learne to know both God and your selves: If you will love him, then you must learne to studie those two. We say schollers studie bookes, and Politicians studie men; but a Christian should studie God and himselfe, to learne to know God and himselfe better, by this meanes he comes to know the Lord: as where-soever you finde any love to the Lord expressed, you shall finde these two going together, as David oft, *Psal. 18. and Psal. 116. I love the Lord, &c. Why? For I was in distresse, I was in griefe, the grave overtooke mee, and I was compassed about with death, and I cryed to the Lord, and he healed me, and set mee at libertie, hee is my fortresse, &c.* That is, when David saw himselfe to stand

stand in neede, he saw his weakenesse, and looked on God againe, as one that would helpe him, and heale him, as one that could set him at libertie; this caused him to say, I love the Lord dearly. So *Paul*, when he saw these two, *I was a blasphemer, I was a persecuter*, and looked on Christ, (who had bene mercifull to him,) with faith, this was that which caused *Paul* so to abound in love towards Christ. And so *Mary*, *Luke 1. My soule doth magnifie the Lord: And why? For he had respect to the low estate of his handmaid: I was poore and meane, and loe hee hath raised mee to a high degree. This surablenesse, this knowledge of God and of our selves is that which breeds in us a love of him. But is this enough now to know God and our selves? This is a faire step to beget in you this love of him; for as you heard before, love is an inclination of the heart to some good thing agreeable to us:*

Luke 1.

But yet you must have a third, or else this will not doe, that is, assurance of the Lords love to you: for if you long after him never so much, if you thinke him worthy to be desired; on the other side, yet if for all this you are not perswaded of the Lords love to you, you cannot be affected towards him. Wee cannot love any man whom we conceive to be ill affected to us: And therefore you shall see in the course of the Scriptures, love proceedes from faith, faith must beget love, that is, the assurance of Gods love must goe in: This is the third ingredient to make it up.

3 Assurance
of the Lords
love to us.

You

Object.

You will say to mee, wee doubt not of this, but if we be perswaded of Gods love, wee shall love him; but how shall wee come to this perswasion, how shall wee assure our selves of his love?

Ansiv.

Those to whom I should speake now are of two sorts; either such as are out of the Covenant, or such as are already within it. For you that are without, to you I say, you may, (if you will consider it,) come to the assurance of his love towards you.

Meanes where-
by men may be
assured of Gods
love to them,
1. Such as are
without,

I.

God the Father
offers his love
Isay. 9. 6.

For first, the Lord hath made knowne his owne willingnesse to take you to marriage. There are but two that are to give their consent, the Father to give his Sonne, and the Sonne to give his owne consent: The Father, you know, hath given his consent, *Isay 9. 6. A Sonne is given: He so loved the world, that he gave his Sonne.* Therefore certainly you have the Fathers consent, he hath given Christ, as a father gives his sonne in marriage. But now whether we have the Sonnes consent or no, of that wee make question; saith the Apostle, *Hee loved us, and gave himselfe* to us, and *for us*; Yea hee not onely gives his consent, for his part, but he hath purchased his wife with his owne blood. And therefore you cannot doubt but that hee is willing to marrie with you, to take you, and to receive you if you will come in. Why then, what is required now? Nothing at all but thy consent, if thou give thy consent to the Lord, thou needest not to question his favour, thou maist assure thy selfe of his unchangeable

2.
So doth God
the Sonne.

changeable love in Iesus Christ; for he hath revealed it on his part, in his word, you have his sure word for that, *Heaven and earth shall passe*, rather than that word. This is the sound consolation that will not faile you, when you come to examination, and thinke with your selves, upon what ground am I assured of Gods affection towards mee, that hee loves mee: I have his word for it, he hath said it, and he cannot recall it; yea he hath added his oath, that by two immutable witnesses you might have strong consolation; that is, that you might have the greatest degree of assurance that can be. Why, now, why doest not thou give thy consent? why doest thou no more rest on it? You will say, alas I am willing to give my consent, if that would doe it.

But first, I am unfit to marry the Lord, I am not prepared for such a match as that is, my heart is too bad, and my life hath become too sinfull to thinke of such preferment and advancement.

Take thou no care for that, the Lord knew thy unfitness, when hee made that promise to thee, when he gave his Sonne, and the Sonne gave himselfe to thee; hee was well enough acquainted with thee, and with thy nature, he had an intention to marry a blackmoore, he justifieth the wicked, he knowes thou art so, and yet he will doe it, he will put a fairenesse, he will put a beantie upon thee, when thou art his wife; therefore let not that hinder thy unfitness.

You will say againe, it may belong to such and such, it doth not belong to me, my case is such, I

K k

have

Object. 1.

Ans.
Unfitness
should not
discourage us
from taking
Christ.

Object. 2.

Ans.

No finnes ex-
clude from
Christ.

have provoked him in this manner, my finnes are of such a nature.

This shall not shut thee out neither. For why shouldest thou make exceptions where the Lord makes none. *Goe, preach the Gospell to every creature under heaven.* What is the meaning of that? That is, goe tell every man, without exception, whatsoever his finnes be, whatsoever his rebellions be, goe tell him this glad tidings, that is to preach the Gospell to him, that if he will come in, I will accept him, hee shall be saved, his finnes shall be forgiven him, if hee doe no more but come in, and take me and receive me. Therefore to conclude this, doubt not thou that that shall be a hindrance on Gods part. And for thy owne part, there is no more required of thee but sincerity, that thou take him, sincerely resolving with thy selfe, I will serve him for the future, I will be contented to be divorced from all my former loves, from all the finnes that I have delighted in before, I am willing now to take him, and to serve him, and to love him, and to give my selfe wholly to him; I say, this sincerity of resolution is enough, there can be no hindrance if this be found in thee. Therefore doe not thinke with thy selfe, I want sorrow for my finnes, such a degree of sorrow, my heart is not broken enough, and therefore I am not fit: for thou must know thus much, that the promise is made to the comming, and not to the preparations. If thou canst come, and take the Lord, it is enough, if a man have so much sorrow, so much heart-breaking as brings him

him home to Christ, as makes him willing to match with the Lord: if hee have that wrought in him, doubt he not of the other.

But now I come to the other, those that are already within the Covenant, to you I say, you may much more easily and fully come to this assurance, because ye have the fruites of the Spirit in you, which are the scales of his love; you have cause to trust perfectly through the grace that is revealed in Iesus Christ: you know that exhortation, *Trust perfectly to the grace revealed*, &c. that is, in the free offer to every man by Christ; trust not in that by halves, remissively, and imperfectly, and weakly, but trust perfectly, be confident in that, that the Lord will thus receive you, trust perfectly in the grace revealed.

But, you will say, I commit many sinnes from day to day, I am negligent in many duties, I finde much unevennesse in my life, many distempers in my affections, &c?

What if you finde all this in your selves? yet so long as your hearts are sincere, you must know this, that every breach, every offence doth not breake the band of wedlocke betweene the Lord and you, you must not thinke there is a breach of covenant betweene God and you upon every sinne that is committed, but know that the Covenant holds good, till you come to choose another husband, the Lord continues your husband still. Therefore when thou art married to the Lord, it is not for thee to thinke then of que-

2. Such as are within the Covenant.

Object.

Ans.

Daily infirmities breake not the Covenant.

stioning the match, but studie to please thy husband, and to doe thy dutie. You know, there may be many offences, and many slight breaches betweene a man and his wife, but the bond holdes good, there is no bill of divorcement except it be in case of adultery, that shee choose an other husband: so thinke, in such a case, the bond is not broken upon every offence, and every sinne that is committed. Learne to know this for thy comfort, for it is a great matter to have this assurance full.

2. *Answ.*
Weake grace
must not be
accounted
none.

And besides consider this, thinke not with thy selfe, because I have not attained such a degree of holinesse as another hath, therefore I have none at all, that is an evill reason that discourageth the Saints, discourageth many times those that should be encouraged, that are already within the Covenant; hee looks on another, and sees hee cannot reach him, he propounds to himselfe such a measure of grace, and of holinesse, and of mortification of his lusts, and hee cannot come neere it; and hee thinks, because I cannot doe this, I have no sincerity in mee. Not so, there are degrees, when a man is within the doore, hee may goe further and further, and though all may be within, yet one may be further in than another.

3. *Answ.*
The Lord is
faithfull,
though we
faile.

Besides all this, know that the Lord is faithfull, he cannot denie himselfe, though thou faile on thy part, yet hee continues the same, and renews his mercy to thee, as thou renewest thy repentance. But, to conclude this, if you would love the Lord, labour to doe these three things:
Labour

Labour to know him more :

Labour to know your selves more, that so you may long after him as after one that you neede.

And thirdly, labour to get this assurance, for it is this assurance that breedes the love, that seales it up; when a man shall looke on God as one who may hate him for any thing he knowes, who may be an enemy to him one day, hee can never love him heartily. When a man hath no ground to set his foote on, he will doe it tenderly and warily; but when hee lookes upon God as one whom he may trust, whose love he is sure of, that he builds on that as a rocke, this is that which makes his heart perfect to him, when hee can say, as *Paul, I know whom I have trusted*. If a man have never so much excellency in him, if you conceive him to be hollow-hearted to you, your affections are not perfect towards him: so is it, if you looke on God as one that may be your enemy. As wee say, friendship with Princes, it is like that familiarity that those men have with lions, that keepe them. A lion, you know, will suffer a man to play with him as long as hee lists, and when hee lists, hee will rise and devoure him, and rend him in peeces; so I say, the love of a Prince may be, and the love of men may be: but the love of the Lord is not such, when he loves, hee loves perfectly. It is true, hee hath the strength of a lion, hee is able to doe it, you are weake creatures subject to him, but hee hath that constancie in him, that when hee loves once,

Friendshippe
with great
men, what,

it is alwayes perfect, and unchangeable. Let all these be well considered and wrought on your hearts, and it will be a meanes to beget this love in you: Even as fire begets fire, so will this beget love in your hearts towards him againe. So much for this.

The second point, which I intend to handle at this time is this; another consuetary, another use wee are to draw from this doctrine, *Hee that loves not, is not in Christ.*

Exhortation to
love Christ.

The next use is to exhort you to come in, if it be a thing of that moment, now our businesse is to exhort to love the Lord Iesus. And is there not much reason to move you to it? if you had this love in your hearts, would it not be a ground of much comfort to you? for if you were able to beleieve in Iesus Christ, and love him, you should have your salvation sure, if once you could finde this disposition in your selves, as it must be in you, if ever you be saved, that your hearts long after him, still you are growing towards him, hanging that way, as a stone to the center, as the iron to the loadstone, there is such a lingring after him, the heart makes toward him, and will have no deniall; but, as the woman of *Санаан*, it breakes through all impediments, no barre can keepe it from him: as those that love, they are not easily put off, but are importunate till they have obtained reciprocall affections of the party beloved.

I say, if thou finde this disposition in thy heart, it is the greatest consolation that thou canst have
in

in this world: for if this be thy case, thou maist boldly looke that *the gates of hell shall not prevaile against thee*; and if thou love the Lord in this manner, heaven and earth shall passe rather than thy salvation shall be hindred: it is impossible, because then thou hast a good ground of hope, and *hope will make thee not ashamed*, but be assured that God is thine, and all that he can doe, and all that is his is thine; as *Paul* tells us, his power, & his wisdom, and all is thine: *Hee is a Sunne and a shield* to thee, thou shalt want nothing that is good, nothing that is evill shall hurt thee, the Lord brings all with him: this is your case if you love him, this is your consolation, this is that which may inflame your hearts with a desire of this affection. For, know this, that there is scarcely any thing else that we can instance in, but an hypocrite may goe cheeke by jowle with a good Christian in that, hee may doe all outward duties, hee may abstaine from sinnes, there may be a great change in him, (you know how farre the third ground went, and those *Heb. 6.*) but this they cannot counterfeit, to *love the Lord*. Therefore, if thou finde that thou love the Lord, thou hast this consolation, that thou art now sure, and indeede thou art never till then sure. And as reason differenceth a man from a beast; so love makes the great difference betweene a Christian and another. Indeeede we say it is faith, but you know that faith is differenced by love, that is, such a faith that breedes love, and so love is it that breedes that great consolation. And therefore this is thy comfort, if thou

An hypocrite
can counterfeit
duties, but not
love.

Heb. 6.

When we love
God, hee bea-
reth with ma-
ny infirmities.

Motives to love

I.

It sets a price
on all we doe.

canst once bring thy heart to love the Lord, hee will beare with any thing, hee will beare with many infirmities, as, you know, he did with *David* when he saw that he loved him. *David* had many great infirmities, as wee see in the whole story, the whole relation of his life, yet because hee loved the Lord, the Lord passed by all, and in the end hee gave him this testimony, that hee was a man *after his owne heart*. So I say, love the Lord once, and he will beare with much in thee. On the other side, if thou doe not love him, doe what thou wilt, the Lord accepts it not. As wee see in the case of *Amaziah*, it is said that *Amaziah* walked in all the wayes of his father *David*, and of the good Kings, hee did as much as they, hee was as great an enemy to idolatry, hee did all the duties of religion, onely this was wanting, he did it not with an upright heart, that is, he did it not out of love, and therefore the Lord regarded it not. And therefore let this move you to get this affection; there is much, if I could stand to presse it, that might inflame your hearts with a desire of it: onely it is this love that sets a price on all that you doe, that makes all that you doe currant; as this stampe is set on your actions more or lesse, so they are more or lesse acceptable. This was that which set a price on the widowes mite, that set a price on a cup of colde water; this set a price upon *Abels* offering, and made it more acceptable than his brothers: the meaneest service when it hath this stampe on it is currant and good in Gods sight, hee accepts it: againe,

again, the greatest performance without it, is nothing. *And if thou give thy body to be burned,* if thou suffer martyrdom, if thou give all thy goods to the poore, doe what thou wilt without love, it is nothing, thy labour is lost: this love sets a price on all thou doest.

Besides this, consider, this is that that must stirre you up above all other arguments, that if thou love the Lord, thou shalt be no loser by it, in all other love a man seemes to be a loser, for, when you love another, as you know it is no love except it bee fruitfull and active, when you bestow on another your time, and your paines, and your money, you know, you have so much the lesse your selfe: And therefore it is that men are so full of selfe-love, because that ingrosseth all, a man in that keepees all to himselfe, when hee comes to love another, and parts with something of his owne. And thence it is that men are so backward to love, in truth and in good earnest: They love in shew and in complement, that is easie, but to love indeed is difficult, because it takes somewhat from them: But in loving the Lord, it is not so, there is a difference betweene that and other loves, when you give the Lord your hearts, and bestow them on him, hee will give you them every jot againe, and reserve not any for himself. You will aske mee, what is the meaning of this? My meaning is this, whatsoever you bestow on the Lord, all the love that you give to him, it reflects and redounds to your advantage, you gain by it all: as we see, *I say 48. 17. I am the Lord*

2 *Mot.*

We lose not by
this love.

I say 48. 17.

that

that teacheth thee to profit, for if thou keepe my commandements, thy reward, thy prosperity should be as a flood, and thy rejoycing as the waves of the Sea. Marke it well, as if he should say to them, when I command you to serve me, and to love me with all your soule, and with all your strength, know, that all this is for your owne profit, it shall all redound to you: For, if you keepe my commandements, your prosperity shall be as a flood, that is, it shall runne over the bankes, it shall be so large, and so great, and your righteousnesse, that is, the reward of your righteousnesse, as the waves of the sea, that is, one reward should follow upon the necke of another, as one billow followes upon the necke of another. This should be your case, saith he, if you love me and keep my commandements, and serve mee: And therefore saith hee, when I require your love and your service, herein there is a difference betweene that, & that which any man requires at your hands; all this is for your owne profit, it redounds to your selves, your selves fare the better for it: as it is said of the Saboth, so I may say of this commandement, and all the rest, it was made for man, and not man for this, that is, for the profit of man, for the advancement of man; thy loving the Lord is for thy advantage, thou gainest by it; as it is, *Deut. 5. 29.* Oh, saith he, that there were a heart in this people, to love me, and to feare me, as they have promised, then it should goe well with them, and their children after them. Not that I might be a gainer, and you lose, but that it might goe well with you and your children

Difference betweene our service to God & service to men.

Dan. 5. 29.

children for ever. So, if you love the Lord, when you thinke with your selves, I shall be a loser by it, I shall lose much liberty, and much contentment and delight, I shall lose the giving satisfaction to many of my desires and lusts: No, thou shalt lose none of this, though a man seeme to lose this when he gives his heart to the Lord, but thou gainest all this, that is, the Lord gives thee thy heart againe, and gives thee leave to dispose of it, hee gives thee leave to love thy friends, to love thy wife and children, and even to love thy recreations; hee gives thee leave to dispense and to distribute thy heart to this or to that, as long as thou doest it lawfully, onely thou must doe it at his command.

Yea, when we give our hearts to the Lord, hee gives us not them againe onely, but hee gives them much better than hee received them, new painted, new beautified and new furnished, hee gives them in a farre better condition: there is no man that loseth by giving his heart to the Lord, but he gives it him againe much better. As we say of vapours that arise out of the earth, the heavens returne them againe in pure water, much better than they received them, so will the Lord: if thy heart ascend to him, thy impure; thy sinfull heart, the Lord will give it thee better. As wee say of earth, when the earth receives the sea-water, and puddle-water, it gives it better than it received it, in the Springs and fountains; for it straines the water and purifies it, that whereas when it came into the bowells of the earth, it was muddy;

When we give our hearts to God, he gives them to us againe better.

Simile..

Simile.

Hee that gives
his heart to
God, hath as
much liberty
as he that fol-
lowes his lusts.

muddy, salt, and brinish, it returnes pure, and cleane, and fresh, as, you know, the waters of the springs and fountaines are: so the Lord doth with us; if thou wouldest give thy hearts desire, thy affections to him, thou shouldest have all againe, onely with this difference, thy affections should be more pure, thy thoughts, all the faculties of thy soule should be renewed, and cleansed, and beautified, he would restore them better to thee, but yet thou shouldest have them; let it be thy comfort. So that here is all the difference, take a man now that loves himselfe, and that thinkes with himselfe, Well, say what you will, I will goe mine owne wayes, I will provide for mine owne contentment in this life, I know not what I shall have after, I will looke to mine owne profit: I say, compare this man with another, that resolves this with himselfe, Well, from hence I will deny my selfe, and crosse my selfe, and will seeke no more my owne contentment, nor to satisfie my owne desires and lusts, but I will give my heart wholly to the Lord. The question now is, which of these are gainers? I say, the latter hath as much liberty and as much power of his owne heart, hee shall have as much use of all that is within him, as the other hath, that takes it to himselfe: all the difference is, the one is an unjust owner, the second the Lord hath made the steward of his owne heart; so that the Lord hath thy heart, and yet it is thy owne heart, thou maist dispose of it as a steward under thy Master, thou hast it as before, onely now thou doest

doest it by his appointment, before it was at thine owne. Let all this therefore stirre you up to love the Lord.

You will say, indeede this is enough to perswade us to come in, to love the Lord, and wee are contented to doe so; that is the answer which we shall have from most men. But now what kinde of love is it that wee shall have at their hands?

My brethren, we must adde this for a conclusion, that it is not every kinde of love that the Lord accepts: but your love must have these conditions in it. I will briefly name some of them, and so conclude.

First, you must love him *with all your hearts, and with all your soules*, you know that is every where required in the Scriptures. That is, the Lord will have the whole streame of your affections, and desires, and intensions, and your endeavours to runne to him; there must not any river runne out of it, it must not be drained away, but the whole streame must all be bestowed upon him, there must be no division there; you must not say here as he saith, My Country, and my father, my children, and my friends have a part in my love, but the Lord must have all, and there is good reason for it, because he bestowed all on you. It is in this love as it is in marriage, in that there is no corrwall admitted, but there must be all in all; for the husband must bestowe himselfe wholly on his wife, and the wife on the husband: so if you love the Lord, if the match

Object.

Ans.

Requisites in the love of God.

1. It must be with all the heart,

Why God must have all our love.

be

be made betweene you, there is all in that equality; if the Lord bestowe all on you, and you should bestowe but halfe on him, there would be no equality, there would be an unevennesse. But when you bestowe all on him, when you love him with all your heart, and with all your soule, that makes the match betweene you.

Object.

You will say, the Lord doth not bestowe himselfe wholly on me, he bestowes himselfe on many others, on many thousands besides mee; and why should not I bestow my selfe on another?

Answ.

Hofea 3. 3.

I answer, it is not so, the Lord bestowes himselfe wholly on thee. *Hof. 3. 3.* it is a borrowed speech, *I will be to thee alone, & I will have thee to be so to me; so the Lord saith to every man, I will be alone to thee, and thou shalt be alone to me. I am my beloveds, and my beloved is mine.* This is the match that must bee betweene you. And when you say the Lord is not wholly yours, I say, hee is, though hee bestow himselfe on many thousands besides. You will aske, how can that be?

Quest.

Answ.

God is to us alone, how.

I say, that may be by reason of his infinitenesse; for that which is infinite hath not parts, and therefore he bestowes not himselfe partly on one, and partly on another; but he bestowes all upon every one; for hee is infinite, and hath no parts. To expresse my selfe by a similitude, a point hath no parts, it is one indivisible, let a thousand lines come to one point, every one hath the whole, and yet there is but one that answers all, because it is indivisible, and every one hath all: So it is with the Lord, though there be many thousands that

Simile.

God

God loves, yet every one hath the Lord wholly, he is to them alone, and he looks for and expects this at thy hands, that thou shouldest be to him alone, that thou bestow thy selfe wholly on him; thereupon all those words are put in, *Thou shalt love the Lord with all thy minde, with all thy heart, with all thy soule.* The meaning is this, when all that is in a man is set on worke to serve the Lord, when he looks to the Lord, when he inclines towards the Lord, that is, when the minde is set on worke to thinke on him, to remember his glorious workes, to have a right knowledge and opinion of him : againe, when the memory is set on worke to remember him, and not to forget his benefits, his statutes and his ordinances, and so the rest of his faculties. And therefore if we love the Lord, wee will not doe this with our selves, to thinke I love him, and yet I will suffer my minde, in the meane time, to be exercised in contemplating of fornication; not to thinke, I love the Lord, and yet will suffer my memorie, in the meane time, to be recollecting injuries and breeding of them, and recalling my pleasant sinnes that are formerly past, that I should abhorre, thou canst not love him and doe this. Again, thou must not say, I love him, and yet let thy affections runne after this and that, but thy whole heart must be bestowed on him: Thou must not thinke to love him, and to reserve thy affections for this or that particular thing that thou lovest inordinately, but thou must bestow all these on the Lord.

Love of God
and contem-
plating of sin
cannot stand
together.

The

2. Requisite in
love, it must be
with all our
might.

Object.

Answ.

What to love
the Lord with
all our might.

The second thing required in this love, where-
with I will end, is this, that *you love the Lord
with all your might.* You will say, what is the
meaning of that, to love the Lord with all my
might, and with all my strength? For the un-
derstanding of this, you must know, that God
hath given different might and different strength
to men; as a rich man hath more might than an-
other: for he can rule more, and sway more, and
command more than a poore man can. Again, a
Magistrate, hee can reſtraine by his power, and
encourage men by his authority, and winne them,
yea compell them by his example. Again, a
learned man, that is of great parts, that is of a
stronger wit than another, hee hath more might
than another, he is able to doe more than a man
of weaker parts. Now to love the Lord with all
our might, is to improve all the meanes we have,
all the strength, all the ability that wee have a-
bove others, to improve it so, that we may serve
the Lord with it more than others, that even as
thou exceedest any in these abilities, so thou
maist goe beyond them in serving the Lord: This
is to love the Lord with all thy might, that is, to
love him so much more than a poore man, to be-
ſtow more on him, to doe more for him, as thy
riches make thee more able, and more strong
than another. For thee to love him now as an-
other man doth that hath lesse might, the Lord will
not take this love at thy hands; but will say to
thee as Landlords say to their Tenants, when
they bring them lesse rent than they should, lesse
than

Simile.

than is due, they will receive none; for they say, so much is due. The Lord will require this, that you love him with all your might. If thou be a rich man, if thou be a Magistrate, if thou be a man of such and such opportunities to serve the Lord, and doe but a little, hee will not accept it at all: thou must love the Lord with all thy might, for God requires this at thy hands, he leaves it not arbitrary. Hee saith, *To whom much is given, of him much shall be required.* Hee saith not, I leave it to him, to doe more or lesse, but I require it, that is, I will exact it according to the measure he hath received. Therefore consider with thy selfe, what meanes thou hast, what power God hath put into thy hands, what ability thou hast more than others. When you send a servant to market, as you give him a greater price, as you put more money into his hands, so you expect hee should bring home more than another that hath a lesse price put into his hands: So the Lord doth with men, hee sends men into the world, as men are sent to a market, hee gives a larger price to some, to some hee gives five talents, to some three, to some two, the Lord expects that they should bring home according to the price they have in their hands, that is, according to the might, according to the strength and opportunity he hath given them. For, you must know, that the Lord observes an exact difference betweene man and man. It may be, thou livest under better meanes than another, thou hast had better education than another, thou hast more

Simile.

God is a loser
when wee are
negligent.

Simile.

knowledge in the wayes of God than another, the Lord hath helped thee more by the inward suggestions of his Spirit than another, hee lookes that thou shouldest bring forth more fruite than another. And so againe for all other abilities and advantages: the Lord expects at our hands that we love him with all our might, otherwise, saith he, you might have given my money to the exchangers, and they would have made use of it. Marke that in the Parable of the Talents; for a man will be ready to say, if I bestow some love on the Lord, why should hee exact and require the utmost, why doth he require so much at my hands? Yes, saith he, if another had this might, if another had this strength, and this opportunity that thou hast, he would have done as exchangers doe, hee would have brought it in with profit; so if that ability were given to another, hee would make use of it: And therefore thinke not much, if hee require it at thy hands, for there is losse if hee should not. Therefore know that the Lord requires this at thy hands; it may be thou art more composed, and more disposed than another, it is nothing for thee to abstaine from drinking, to abstaine from swearing, because thou art framed this way by naturall ingenuity, and naturall temper that God hath given thee, it is not that the Lord requires no more, but that thou live soberly, free from grosse sinnes: No, God lookes for more, hee requires of every man according to his strength and ability. As, you know, a childe may runne, and another man may walke,

walke, the childe takes more paines, the man lesse; if the reward were to be given according to the endeavour, the child should have it, though he that walkes come to the goale before him.

Note.

A man that is weake may not doe so much as another that is strong, and able to doe ten times as much worke as another man that is weake; though thou doe more worke than he, this is not accepted, because hee looks that every man should do his utmost, he requiries that you should love him, and serve him, and set your selves to improve all your ability according to the might, according to the Talent, according to the price hee hath distributed and measured to you.

So much for this time.

FINIS.

L I 2 THE



THE SEVENTH SERMON.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



H is last thing that wee entred upon was the conditions that God requires in our love to him, we went through two of them the last time, wee come now to that which remains.

3. Requisite, to love him above all.

Thirdly, you shall finde this to be another condition in our love to the Lord, to love him *above all*, that is, incomparably above all: For, my brethren, wee may love many things in the world, wee may love our selves, wee are commanded

manded to love our brethren as our selves; but this is peculiarly required to the love of God, if it be right in us, and such as the Lord expects at our hands, that we love him above all, for otherwise we doe not love him as God, wee love him as a creature: for to say we love him as God, and yet not to love him above all, is a contradiction.

Besides, if wee should not reckon him as the chiefe good, and so prize him above all, some thing would offer it selfe one time or another to us, and draw our affections to it; and then wee should leave the Lord, and take that: Therefore I say, it is required that we love the Lord above all. For every kinde of love is not sufficient, as we see it in other things; that love that will serve a servant, or a common friend, will not serve for a wife, it is another kinde of love; that love that will serve for one will not serve for another: A Parent, a King, and a Master, as they have different relations, so they must be loved with different kindes of love. Now then consider what love it is that belongs to the Lord, he must have all, he must have a love that answers him: otherwise if thou come with a little pittance of love, and say, Lord, I am willing to bestow this upon thee, the Lord will refuse it, hee will answer, I will take none of these things at your hands: Even as Landlords doe with their Tenants, when they bring not all their rent, they refuse it and reject it, because it is not that which they require, and which is due. Even so the Lord deales with

L I 3

us,

I.
Else we love
him not as
God.

2.
Else we should
not love him
constantly.

Simile.

us, as he did with the young man in the Gospell, saith hee, *Goe and sell all that thou hast*: My brethren, it was not the act of selling, but it was the affection that was required. Therefore Christ did but try his affection by it, and it was performed by the wise Merchant that solde all, this the Lord requires that we love him above all.

And there is good reason for it, for hee is most excellent and most amiable of all.

Besides, I am sure hee hath done for us more than all, as *Paul* speaks, *Was Paul crucified for you?* hath not Christ bought you, hath not he redeemed you, hath not he deserved more than all, and should he not therefore be loved above all?

Again, is he not the uttermost end, are not all natures else subordinate? God as hee is above all, so should wee have a love answerable unto him.

Object.

But you will object, What, to love God above my selfe, how can I doe that?

Answ.

Why wee must
love God a-
bove our selves

Yes my brethren, and there is good reason for that too, because in so doing wee provide best for our selves; it is not so with the creature, if you set your love upon it, if you love any creature above your selves, it may be the destruction of your selves: But the Lord can provide for you and repaire you againe when the creature is destroyed for the Lords sake, when a man is a loser for any thing that he doth for the Lord, he is a great gainer by it; for it is the rule that God hath appointed the creature, and the perfection of every creature is in comming neere to the

the rule. Now when the Lord hath appointed this to love him above our selves, in so doing we cannot chuse but provide best for our selves, because therein lies our excellency and perfection. This is therefore another property of this love, we must love God above all, above all riches, above all profits, above all honour and credit, above all learning and delight, above our selves, and our lusts: Therefore you shall finde it in the phrase of Scripture how it runnes, those that love pleasures more than God, those that love the praise of men more than God, those that love wealth more than God, you see how they are excluded.

You shall see what it is, not to love the praise of men more than God, it is this, when they come together at some times in competition, as they will ever and anon, still to preferre God before them. As for example, the Lord hath commanded you to sanctifie the Sabbath, to pray continually, the least thou canst doe is to doe it evening and morning, and to doe it diligently. Now when thy profits and thy businesse, or thy ease shall come and thrust thee off from such a duty, now they come together, and here they meete upon a narrow bridge as it were; if thou shalt now preferre thy profits and thy businesse before the service of the Lord, thou art a lover of thy wealth more than of him. You may bring it to many such examples.

So againe the Lord hath commanded to be diligent in your callings, to improve the time to the best advantage, for you shall give an account

Not to love pleasures more than God, what,

for it is one of the most precious talents you have: Now if pleasures and sports, and recreations shall come in and allure you, and call you, to draw you away to spend time amisse, now they come in competition; if ye doe this ordinarily, you are lovers of pleasures more than lovers of God.

So againe, God hath commanded thee that thou shouldest not commit adultery, that thou shalt not kill, that thou shalt forbear to revenge, and the like: Now if any lust shall come and stand in opposition to such a command, if thou preferre this before it, thou art a lover of thy selfe and of thy lusts before God.

In a word, goe through any such thing, wherein God and thy lusts, thy pleasure or thy profits come in competition, when thou shalt in thy ordinary course be ready to preferre that before him, thou lovest that before him, thou lovest that before the Lord; and though thou thinke that thou lovest God, yet notwithstanding know this, that that is not sufficient, thou must love him above all.

Quest.

And if you say, who is able to performe this? who is it that doth not at some times preferre his pleasures and profits before the obedience to a command?

Answ.

Deut. 30. 6.

I answer, it is a thing that hath beene done and is done by all the Saints: Therefore if you looke into *Deut. 30. 6.* saith the Lord, *I will circumcise thy heart, and the heart of thy seede, and thou shalt love me with all thy heart:* Hee speakes it there of

a thing that is acted indeede, of a thing that is to be done by those that are regenerate, I will circumsise you, and then you shall doe it. And, my brethren, a man that hath the least measure of grace, if he be once in Christ, hee loves God above all; that is, let a man be himselfe at any time, let not his lusts get the upper ground of him, as sometimes they doe, when hee is in passion and transported; indeede then feare may prevaile as it did with *Peter*, and lusts may prevaile as they did with *David*: But the meaning is, let a man be himselfe in his ordinary course, and still hee preferres the Lord before any thing in all his actions.

You will say, this is a thing that no man can doe to love God above all.

Object.

Yes, my beloved, therefore you must understand it thus, that comparatively you may reach it; all those that are sanctified doe love him above all, although there be many degrees of love you cannot reach unto, yet you love him above all: Even as it is in marriage, a man may love his wife with such a degree of love as is meete for her, yet there may be a greater degree of love continuance of time may increase that love upon further knowledge, &c. So wee may love the Lord above all, and yet come short of that degree that we may have after longer communion, and greater familiarity. So much for this third condition, to love him above all.

Answer.

But yet this is not enough, wee finde another condition required in this love, in *Ephes.* 3. 17.

4. Requisite, to be rooted and grounded in love.

That

Ephes. 3. 17.

James 1, 12.

That ye be rooted and grounded in love, that is, that as yett must not love the Lord by halves, so yee must not love him by fits and by starts, it must be a fixed love, a permanent love, you must bee rooted and grounded in it, otherwise as it is said of him that is unstable in the faith, as *James 1. 12.* *Hee is as a wave of the Sea tossed too and fro*, the same may be said of him that wavers in his love, he is tossed too and fro, that is, sometimes hee commeth with great purposes, with abundance of promises and resolutions, that seeme as bigge as mountaines, but stay a while and they come to nothing, they vanish away. Suppose it were thy owne case, that a man should come to thee, with an expression of as much love, as that there could be no more for a day or two, but presently afterward, hee is as strange as if hee had never seene thee, wouldest thou regard such a love as this? No surely, but as wee use to doe with franticke men, though that they be sober for a while, yet wee reckon them franticke, because they are more constantly franticke; such account doth the Lord make of such, as doe love him by fits and by flashes.

Our love to
God not al-
ways in the
same degree.

But you will say, who is there that is always at the same stay? It is true my brethren, I denie not but that the best of the Saints have their love sometimes in the full tide, and sometimes in the lowest ebbe; but you must know that there is a great deal of difference betweene these degrees, and that love that is as the morning dew & presently dried up againe., therefore you must al-
ways

wayes remember, that this must be added to that which formerly hath beene spoken, that ye must be rooted and grounded in love.

You will say, how shall we doe that?

Remember but these two things. Labour to be rooted and grounded in Faith, and then you shall be rooted and grounded in Love, as in that place I named before in *Ephes. 3. 17.* he prayeth that *Christ may dwell in the: hearts by Faith, that so being rooted and grounded in Love, they may comprehend, &c.* Let a man consider well upon what ground he hath perswaded himselfe of the Lords favour and love to him, let him not build upon a hollow sandy foundation, but let him build the assurance of his salvation upon a rocke, that is, let him examine his grounds to the bottome, let him search it well, let him consider all the objections that may be made against his assurance, and not give over till he be fully convinced, that the Lord his heart is perfect with him, and when he is thus rooted and grounded in faith, he will likewise be rooted and grounded in love.

Again, remember to pitch your love upon the person; not to love him for by-respects for other matters, but set your eye upon the very person of Christ, to behold him in his glory, in his purenesse, in his attributes, in all his excellencies, and so to love him, for that will continue; for if you love the Lord because hee deales well with you, because you have hope he will save you, because you have escaped such and such judgements through his providence, if any of these bee the ground

How to be rooted in love.

I.

To be rooted in faith.

2

Pitch our love on his person.

ground of your love; these are mutable; but if you love him for himselfe, because of that amiable-ness that is in him; for, my brethren, hee is the same, *there is no shadow of change in him*. Therefore if you love him thus, your love will be constant; this was the case of *Iob*, his love was right, he loved the very person of God, therefore hee was willing to take good and evil at the hand of God, and yet his love remained sure. Take another man that hath not knowne God, that is not acquainted with him, it may be when the Lord hath brought him into prosperity, he will forget the Lord, as *Demas embraced the present world*; the prosperity of such a man drawes him from God. Another man, when persecutions and tryalls come, he forsakes the Lord, because indeede hee pitched not his love upon his person, therefore hee loves him not constantly. But to goe on.

5. Requisite, it must be diligent.
1 Thess. 1, 3.

The next is that property ye shall finde in the 1 Thess. 1. 3. *Diligent love*: that is the last which I will name to you, I say, it must be a diligent love wherewith you love the Lord, and not an idle and negligent love, not a love that is in shew onely, but a love that is operative, for that God requires.

You will say, wherein should our love be diligent?

I answer, you must be diligent in preparing for the Lords comming, that you may receive the *King of glory*, that he may enter into your hearts, for there is a diligence of love in that; to doe as

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Wherein our love must be diligent.

1.
In preparing for Christs comming.

John Baptist came to doe, to prepare the way of the Lord: What was that? To bring downe the mountaines, and to raise up the valleyes, that is, those high thoughts, those high lusts that stand in opposition against the Lord, that barre the doore against him, that will not let him enter into your hearts, bring downe those mountaines: againe, the valleyes must be raised up, that God may come and dwell in your hearts; the diligence of love is shewed in opening to the Lord when hee knockes, that when a thing shall be suggested to you, it is for the Lords advantage to embrace it, for it is the nature of true love, it enlargeth and wideneth the heart.

Againe, love is diligent in adorning it selfe, and beautifying the soule for the approach of the lover, such is this love that we speake of, it will make you make your selves new creatures; expresse your diligence therefore in labouring to adorne your hearts with graces, that the Lord may take a delight to dwell in you; be diligent also in cleansing your selves from all pollution of flesh and spirit, that when the Lord commeth, hee may finde no sturtish corner within you, for the Lord hateth these: As the *Israelites* were to gon with a paddle, and cover every filthy thing, because, saith the text, *The Lord walketh among you*: so must we doe, keepe our hearts cleane, if wee will have the Lord delight to dwell with us, we must be diligent to remove out of his sight whatsoever he hateth.

Lastly, wee must be diligent in keeping his

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2.
In adorning
the soule.

3.
In keeping his
commande-
ments.

commands, wilt thou say thou lovest God, & yet doest disobey him and rebellest against him from day to day? The Lord careth for no such love, for indeede love cannot be otherwise judged of than in obeying: to say thou lovest him, and keepest not his commands, it is but a dead love, and a picture of love, it is not love indeede; it is but as the Apostle saith, to doe it in word, and not in truth; for when you love him in deede, you doe the things he would have you to doe: Therefore so much diligence in keeping his commands, so much love, he that doeth most loveth most. And so you see the conditions that are required in this love, what a kinde of love it is that God will have at your hands, or else he will not take it of you.

Now my brethren, there remaines but one thing more, wherewith wee will conclide this point, that is, now I have beene so large in shewing you what this love is, wherein you cannot blame us if we presse you to it, because it is one of the greatest and most radicall vertues, Faith and Love, therefore we have beene the larger in describing it to you; I say now you have heard what it is, what remaines but this, to shew you the great danger in not loving; and that we will make to be the last consecratory that wee will draw from this doctrine.

I say, consider how dangerous a thing it is to neglect it, the Lord you see requires it upon paine of damnation, what soever you have, yet notwithstanding if you have not this love, you are not in
Christ,

Christ, and so you shall be excluded. Let no man thinke that this is exaction, that it is a hard thing that the Lord requires it with this exaction: for what is it that hee requires? If hee had required of you to offer sacrifice, as he did in the olde law, then the poore man might have objected, he had not wherewithall; if he had required us to fight battells, the weake man might have said he could not doe it, he was not able: but now young and olde, rich and poore, all can love.

Besides, if we consider who it is that requires this love, is it not the great God of heaven and earth? is it not the Sonne? If hee had commanded thee the hardest thing in the world, if he had said, thou shalt cast thy selfe into the fire, thou shalt sacrifice children to me, you are his creatures, and you must obey him: But when hee requires this onely at thy hands, to love him, is it not equall?

Besides, when hee requires this, it is for your benefit, for when you have given the Lord your hearts, the Lord gives you them againe; even as the earth, the water it receives from the sea, it returns it better backe againe in springs and fountaines, and pure streames; so doth the Lord give you your hearts backe againe, when you have bestowed them upon him, and withall hee gives you leave to bestow them upon other things, to love all things that you may and ought to love, and which is good for you to love; therefore the Lord may require it upon this penalty, for he asks but his owne, and what hee hath deserved

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God dealeth
not hardly
with us in re-
quiring love;
because,

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It is that which
every one may
give.

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Hee that re-
quires this,
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required har-
der things,

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It is for our
owne benefit.

at thy hands, therefore it is a most reasonable and equall request. *For what doth the Lord thy God require of thee, saith Moses, but onely that you love the Lord your God?* So I say to you, what else doth the Lord your God require of you?

The danger of
not loving the
Lord.

1 Cor. 16. 22.

But againe know this, that as it is a command full of equity and reasonableness, so the danger is the greater if you doe it not; and what that is I will shew you but by one place, that is, 1 Cor. 16. 22. *Cursed is hee that loves not the Lord Iesus, yea let him be had in execration to the death:* That is the place I would have you to consider, that now when you have been acquainted with this whole doctrine of love, you might know the danger of not performing and doing it; whosoever loves not the Lord Iesus, let him be *Anathema Maranatha*, hee curseth him in two languages, to shew that it is a peremptory curse.

But what is that to be curset?

To be curset,
what,

My brethren, to be curset is to be separated, to be set apart or appointed unto evill, so that all that love not the Lord Iesus, they are men separated and set apart to evill, so that no man may meddle with them, no man may touch them to doe them good, as the Saints and those that love the Lord, they are set apart that no man may touch them for hurt; so it is here, when a man is curset, the meaning is this, he is set apart, secluded from all good things, that none are to meddle with him, hee is set apart for evill, all things shall concur together to doe him hurt; this is when the Lord curseth any man, and this

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is the case of every man that loves not the Lord Iesus.

Our businesse when we preach the Gospell is but to offer the Lord Iesus to you, that is all that we have doe; and all that you have to doe that heare us, is to take Iesus Christ, to beleeve in him, to love him: Now saith the Lord, if you will not doe this, if you will not love him, every such one let him be accursed. Now when the Lord shall curse a man, as *Isaac* said, *I have blessed him, and he shall be blessed*: So whom the Lord curseth, he shall be cursed, and it is a fearefull thing if you consider it; and therefore wee will a little open it, and shew you wherein this curse consists:

Which I urge the more, because it is an usuall thing among men, when they come to consider their sinnes in particuler, wherewith they have provoked God to anger, they looke upon this or that grosse sinne, but this defect and omission of love they scarce put into the number of their sinnes. But that you may know now what it is not to love him, you may consider by the greatnesse of the punishment, and that you see here is a curse: Now that you may know what this curse is, know that it consists in these foure things,

First it consists in this, hee shall be separated from grace and goodnesse, from holinesse; and this is the curse upon his soule in this respect; in regard of exclusion from grace, which is to the soule as an obstruction in the liver is to the body as a theefe in the candle is to the candle; which

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causeth

The curse of
God in foure
things.

1.
Separate from
grace.

causeth it to waste and consume, and weare away; so it is in this curse, when God shall lay it upon the soule of any man, he shall not thrive in grace, his inward man shall not prosper at all, he shall be still in the wearing hand, & the Lord shall take away from him that which hee seemes to have; when the Lord shall say to thee as to the figtree, *Never fruite grow more on thee*: that is a fearefull curse, when the Lord shall curse, and say to a man, though thou hast some leaves upon thee, there are some things that seeme to be good in thee, yet because thou hast not love, never fruite shall grow upon thee more. What a curse is it thinke you that shall make the soule of a man to wither, as the figtree withered after the speech of Christ, that is, when every thing shall drive a man off from that which is good, and carry him on to destruction; whatsoever befalleth him in poverty, in prosperity, riches, and friends or enemies, every thing shall breede his hurt: he shall have riches when he is most ready to abuse them, he shall have adversity then when it is worst for him to be in adversity, that shall be to him as the lopping of trees out of season; he shall be as an unthrifty sonne, set him to a trade in the City, there he goes downe the winde, put him to husbandry in the Country, that thrives not with him; such is the case of every one that loves not Christ. So my brethren, when Christ is preached to you, when you will not receive the doctrine, but refuse it, you see the doome here, saith the Apostle, let him be accursed: this causeth

seth men to goe away from the Lord, *Because they receive not the love of the truth*, therefore he gives them up to beleeve lies, because that men receive not Christ in the love of the Gospell, he gives them up to a reprobate sense, from one degree to another, till there be no remedy. We see by experience, are there not many that are given up to the sinne of drinking and idlenesse, and company-keeping, and others, to other sinnes; you see many plod on in an olde tracke of sinne, some lying a long time in a dead sortish course, so as the most powerfull Ministry in the world will not stirre them, which is an evidence that the Lord hath cursed such, therefore the Ministry can doe them no good. And this is the first curse upon men that love not the Lord Iesus.

But perhaps thou regardest not this curse, because thou regardest not grace and holinesse from which it sequestreth thee, but yet there is another branch of it, thou shalt be separated from the presence of the Lord, that is, from the joy, from the influence, from the protection of God; and this is a very fearefull curse. You know what it was to *Cain* in the fourth of *Genesis*, when the Lord had cursed him, saith he, *I am hid from thy face*: that was the great curse that was laid upon him, of which he was most sensible that he was separated from the presence of the Lord. And my brethren, this is no small thing, because God is the *God of all comfort*, and to be separated from his presence is the worst thing that can befall us in this life. It was *Sauls* case, when the Lord had

2.

Separation
from the pre-
sence of God.

Gen. 4.

once cast him off, hee was separate from the presence of God, so that when he came to aske counsell, the Lord would answer him no more, hee would have no more to doe with him: you know how fearefull and how bitter this was to *Saul*. On the other side, see how much *Moses* magnifies this presence of God; *Lord*, saith he, *if thou goe not with us, carry us not hence*: as if the presence of God were the greatest comfort in the world, as indeede it is. This is another thing wherein ye shall be cursed.

3
A curse on the
outward estate

Againe, there is yet another branch of it, yee shall not onely be separated from grace, and from the presence of the Lord, but there shall be a curse upon your outward estate. It is said of *Cain* in the same chapter, *Thou shalt be cursed from the earth*: it may be many that heare of being cursed from grace, and of separation from the presence of the Lord, are of that minde that they care not for it, that they regard it not; it may be you care not to be cursed from heaven, but to be cursed from the earth is that which goes neere to you, and that is a thing which the most earthly-minded man in the world is sensible of. Now you must know that whosoever loves not the Lord Iesus shall be cursed from the earth, that is, there shall be a curse upon you in all earthly things, in all things that belong to this present life whatsoever they are.

Object.

But you will say, wee see it quite otherwise, we see such men as they, described to be men that abound in outward wealth, in outward blessings.

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It may be so in outward shew, but yet there is a curse upon them notwithstanding. *Abimelech* had the kingdome, yet there was a curse that never ceased till hee was rooted out of the kingdome: The *Israelites* had the quail, but yet there was a curse with them: *Ahab* had the vineyard, but it was a curse to him. So all these things that are of themselves blessings and mercies in their owne nature, yet if the Lord will mingle them with a curse, yee shall finde no ease from them at all: and this is a thing that is well knowne by experience, if the hearts of men will speake what they know. This is the case of those that love not the Lord, *The earth shall not give her increase*, you shall not have that sound comfort, that sweetnesse, that influence of comfort from earthly blessings, though you have the creatures about you which naturally have blessings in them, yet they shall not give downe that milke for your comfort, you shall not be satisfied with them, you shall see a constant emptinesse in them, they shall be to you as the shell without the kernell; and so much more shall ye be miserable, because ye shall finde the least comfort in them when you most expect it: the Lord meetes thus with those that love him not in earthly blessings.

But last of all, there is one branch of this curse which exceedes all the rest, that is the eternall curse that shall be upon men for ever: while yee live here in this life, there is a certaine shew, a certaine twilight of comfort that the Lord sometimes affords even to evill men; but then there

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shall

Ans.

A man may be cursed in outward things in the midst of plenty.

4.

The eternall curse at the day of iudgement.

shall be a perfect midnight, then the Sunne of comfort shall set upon you altogether and rise no more: in that day, saith the Apostle, it shall be *the day of the manifestation of the just wrath of God:* in that day when the Lord shall open the treasures of his wrath, those which have beene so long time a gathering. While wee live here, the clouds of Gods indignation are but gathering, then they shall grow thicke and blacke, and fasten upon you to the uttermost, then all the great deepes shall be broken up, then the flood-gates of Gods judgements shall prevaile and overflow you; that case shall be yours at that time, and this is a time which is to be considered by you now. In *Eccles. 1. 7. Remember the dayes of darkness, for they are many.* My brethren, eternity is another thing than wee consider it to be while wee live in this world. In *Psal. 78. 38. The Lord called backe his wrath, and stirred not up all his indignation:* but at that time the Lord shall stirre up all his wrath; yee doe here but sippe of this cuppe, but then yee shall drinke up the dreggs of it for ever. This shall be the case of those that love not the Lord.

But you will say, this is a farre off, and therefore the lesse terrible, it is not neere at hand.

Well, though this curse in which wee have shewed these foure branches, be not presently executed, yet remember this, that when we preach the Gospell to you, as we doe from day to day, and are still offering you Christ, beseeching you to come in, and take him and love him, but yet you

Eccles. 1. 7.

Psal. 78. 38.

*Men may be
curfed, though
the curse be
not executed.*

you will not, know that there is a thunderbolt alwayes following this lightening: when *John Baptist* came and preached the Gospell, hee tells them presently of the curse that was to follow: You doe not know the time when the Lord will execute this curse; *Cain* was cursed many yeares before he died: and so *Saul*, when the Lord had rejected him, and had made a separation between God and him, (for a curse is but a separation, when a man is cast aside and set apart for such a purpose, so *Saul* was set apart for evill) yet hee reigned many yeares after, notwithstanding hee was under the curse. So those that the Lord sware in his wrath they should not enter into his rest, there was a curse upon them, yet they lived many yeares in the wildernes: Therefore though the execution be not presently, and though thou be in prosperity for the present, yet it is but *Cains* prosperity, though hee had his life continued, yet the curse lay upon him notwithstanding; therefore I say, take heede of refusing and deferring, lest he sweare in his wrath that ye shall not enter into his rest; it is a dangerous thing to refuse the Lord Iesus when he is offered the first, second, third and fourth time, and still you will not come in, take heede and remember that speech of the Apostle that wee named to you, *Whosoever loveth not the Lord Iesus let him accursed.* When the Apostle looked upon the men to whom hee had preached and written, you *Corinthians* to whom the Gospell hath beene plentifully preached and

made knowne, those among you that have heard me, and have beene made acquainted with this doctrine of the freeness of Gods offering grace to you, if you will not take Christ in good earnest, if you will not love him, let such a man be accursed: and brethren, *St. Paul* was stirred up by the Spirit of God to pronounce this curse. So I say, let these words continue in your mindes, that whosoever loves not the Lord Iesus, let him be *Anathema Maranatha*; and *he that hath eares to heare let him heare what the Spirit saith*: for happy and blessed are those that love the Lord Iesus, but miserable and cursed are those that doe not love him.

FINIS.

THE



THE EIGHTH SERMON.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



Aving spoken of Faith and Love, it remaines that wee adde to them good workes, for which wee will goe no further than this Text, wee cannot have a fitter; for, saith the Apostle, when you come to have to doe with Christ Iesus, to be ingrafted into him, to make your selves first acceptable to God through him, all the workes you can doe are nothing, they are no more

more than the omission of them, circumcision is the same with uncircumcision: But what is of moment then? Faith (saith hee:) But what faith must that be? Such a faith as begets love: And what love must that be? Such a love as sets you on worke: so that you have a chaine here consisting of these three linkes; faith which when it is right will beget love, and love when it is right will set you on worke; faith which workes by love. So the point wee will deliver to you out of these words shall be this:

Wee are to be judged not only by our faith and love, but by our workes

That we are to be judged not onely by our faith and love, but also by our workes, that no man hath faith and love, that none are new creatures, that none have sincerity, but workes will follow.

This is a point which I doe not meane to handle at large as we have done the other, but will endeavour to finish it at this time, and it is a very necessary point, because men are ready to applaud themselves in their knowledge; in their good meaning, in their honest desires, and in the meane time they faile in their lives and actions: therefore as those are the radicall vertues which indeede make up the new creature, *Faith and Love*, so you must know that good workes are never disjoyned from them, wheresoever there is sincerity, and a new creature, good workes will follow.

Matth. 7.

The Scripture you know is evident in this, *A good tree bringeth forth good fruite, Matth. 7.* that is, it cannot be that a man shall have a new heart,

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it cannot be that a man should be regenerate, but that his workes will be also new; looke how farre the heart of any man is holy, looke how farre his heart is put into a new frame of grace, in that measure his workes will be good, and his life sanctified. In *Acts* 14. 22. speaking of *David*, *I have found a man after mine owne heart, who will doe whatsoever I will:* and in *Mat.* 23. 26. *Make the inside cleane that the outside may be cleane also:* As if he should say, if the inside be right, if the heart be set right within, if that be well moulded, the outside will be cleane, they cannot be disjoy-
ned.

Acts 14. 22.

Mat. 23. 26.

If a man have a treasure within, there will be silver in his speeches and actions; but if his heart be nothing worth, his words and actions will be but meere drosse: It is the scope of that, *Prov.* 10. 20. *The words of the righteous are as fined silver, but the heart of the wicked is nothing worth:* That is, when his heart is nothing worth, his speeches and actions are nothing worth too; but the good man that hath his treasure in his heart, there is silver and golde in his speeches and actions, that is, they are likewise precious. Therefore let no man say he hath faith and love, and as good a heart as the best, though his actions be not so good, though he be not so strict in his carriage; for it cannot be my brethren.

Prov. 10. 20.

For first of all, if a mans heart be good, hee hath the spirit of God dwelling there: now, faith the Apostle, *2 Tim.* 1. 6. *The spirit is not a spirit of feare, or a spirit of weaknesse, a spirit that onely makes*

Reas. 1.

Because every Christian hath the spirit; and that is strong. *2 Tim.* 1. 6.

Gal. 5. 25

2 Tim. 2. 1

makes attempts, and is not able to bring things to passe; but it is *a spirit of power, a spirit of a sound minde*: That is, doe not thou pretend thou meanest well and desirest well, and thinke it is sufficient, but stirre up the gift that is in thee, set thy selfe on worke, doe the actions that belong to thee in thy place, and doe not say I am not able to doe it; for wee have not received a spirit that is weake, but a spirit of power: the same I may say to every Christian, If yee be in Christ, yee have the spirit, which is a spirit of power. So you have it likewise, *Gal. 5. 25. If you live in the spirit, walke in the spirit*: that is, if you have so much of the spirit as to make you living men, shew it by walking in the spirit, by following the spirit, by doing that which the spirit guides you to; therefore it is impossible that a man should have a right minde, but that his workes also will be good, because grace is strong: in *2 Tim. 2. 1. And thou my sonne be strong in the grace received, &c.* As if hee should say, grace is a strong thing, it strengthens every man that hath received it; if thou professe thou hast received the grace of Christ to regenerate thee, to change thee, and to make thee a new creature, let that appeare by shewing thy selfe strong in thy actions, able and ready to doe every thing that belongs to thee in thy place. Indeede flesh is weake, so much flesh, so much weaknesse, for that is weake and fading, and withering, and mutable; it is grasse, and all the purposes of it and the desires of it are no better: but the spirit is strong, and grace is strong, quite contrary

trary to the flesh: as the Prophet speaks, *Isay 31.*

3. *Ye are men and not Gods, flesh and not spirit:* when he would shew their weaknesse, as if weaknes were a concomitant of the flesh, and strength a concomitant of the spirit: Therefore if you have the spirit of Christ in you, there will be strength to goe through good workes, not onely to intend them, and purpose them, and resolve on them, but you will put those resolutions and purposes in execution.

Secondly, it must needs be so, because there is a chaine betweene good workes and the inward rectitude of the heart, a chaine that cannot be disjoyned; for ye shall finde that these three things alwayes goe together.

First, as that indeede is the beginning of every mans renewing, there must be a knowledge, a man must be enlightened, hee must be renewed in the spirit of his minde, as the Apostle saith. Now if the knowledge bee right, if it bee a convicting knowledge, a sanctifying knowledge, a knowledge to purpose, it will draw on affections, it cannot chuse, they are never separated; you are never truly enlightened by Gods Spirit, but affections follow necessarily, and then if the affections be right, if knowledge draw on holy affections, love, and feare, and desires, &c. affections are the immediate principles of actions, there is no man that hath right affections, but good workes will follow: so that these three are never disjoyned, sanctified knowledge draweth on holy affections, and holy affections draw on good

Isay 31, 3.

Reas. 2.

Inward rectitude and good workes alwayes goe together.

Matth. 13. 5.

good actions: as yee have it in *Matth. 13. 5.* *Their hearts are waxed fat, and their eares are dull of hearing, and why? you shall see the chaine there, lest seeing with their eyes they should understand with their hearts, and be converted, and I should heale them:* Marke it, if they should see with their eyes, the Lord hath given them up to judge a-misse of things, that seeing they doe not see, that is, they see not to purpose, they are not convinced, they doe not judge; for if they did see with their eyes, that is, if they did see indeede, they would have understood with their hearts, their affections would follow in their hearts, and if they were set aright, then they would be converted, that is, their lives would be turned to God; and if these three were done, he must needs heale them: but saith God, I am resolved not to heale them: therefore they shall see as if they did not see, for these will draw on one the other. So I say, if the heart were right, if there were faith and love, good workes would follow: therefore let no man say he hath grace, he hath love and faith, except his life also be holy and good.

Reas. 3.
Because there is
a new nature.

Lastly, wheresoever there is faith and love, there is a change of nature; for you know that wheresoever they come, faith that is effectually, and love that followeth from faith it makes a man a new creature, they are the very things wherein a new creature consists: Now when a mans nature is changed, it must needs be active, for that which is naturall to a man, he doth without un-
evennesse, there is no inequality in his doing it, he
doth

doth it constantly; where there are naturall principles of actions, the actions flow like water from a spring: indeede where the nature of a man is not changed, that is, where there is onely good purposes and good desires, and no alteration of nature, there actions doe not come as water from a spring, but as water from a pompe that is forced and extorted; but where there is a change of nature, there is no difficulty, a man doth it with facility and with desire, it is his *meate and drinke to doe the will of God*. Therefore I say good workes will follow, there will be the same degree of holinesse, of rectitude in your lives, in your actions, as there is of grace, as there is of faith and love in your hearts. And this is enough to make the point plaine to you, the maine businesse will be to make use of it, and to apply it to your selves.

And first let us make this use of it, not to content our selves with good meanings onely, as it is the fashion of men to say, my heart is as good as yours, and my meaning is as good as yours, though I be subject to infirmities, though I cannot make such a shew, though I cannot doe so much as others doe; this is the common objection, and though men say it not constantly, yet they thinke it, otherwise they would not content themselves in such a condition as they doe. But I say, deceive not your selves in this, for, my brethren, you must know that you may have good purposes and good meanings, we will not deny you that you may have these, & yet have no true grace; for you must know that good purposes

Vse 1.
Not to be content only with good meanings

Good purposes
whence they
arise,

1
Knowledge.

2
Approbation
of that which
is good.

ses and desires may arise from these two things, which every unregenerate man is capable of.

There may be knowledge, as you know an evill man may have knowledge of all the mysteries of salvation as well as the most holy; I doe not say he hath the sanctified knowledge, but the law of God is partly written in his heart, the Lord hath taught every man somewhat.

Secondly, in an evill and unregenerate man there may be not onely knowledge, but an approbation of which is good in it, they can approve that which is good, so farre they may goe; I doe not say they can delight in it, for that is another thing, they doe not love and delight in it, that is not futable to them, yet they may approve it. Now from these two principles, to know that which is good, and to approve it, they may goe so farre as to purpose and desire to serve God, they may have good meanings, but yet if actions follow not, if there be not reformation in their lives, if a man deny not himselfe in his beloved sinne, if hee come not to that outward profession of holinesse that is required in Scripture, and is seene in the lives of the Saints, he hath nothing to comfort himselfe withall; these good meanings will not serve the turne.

For know this, though it be true as wee see there may be actions where there is no sound heart, as the second and third ground brought forth a kinde of fruite when there was neither of them right; hypocrites you know may goe farre, they may make a blaze as your commets doe
more

more than the true starres: though this be true, that there may be abundance of good workes where there is no rightnesse and soundnesse, no sincerity, no purenesse within; yet againe also on the other side, wheresoever there is sincerity, there are good workes, and though many times the outside be cleane when the inside is not, yet the inside is never cleane, but the outside is cleane too: And that is the thing we must examine our selves by; though it be not a good rule to say I have good workes, therefore my heart is right, yet it is a good rule to say on the other side, I want good workes, therefore my heart is not right; except there be a generall reformation in your lives, except things be reformed that you know to be amisse: Indeepe when it is not revealed to you, then there is something for you to say, but when you know that such a duty is to be done, that your speeches should be holy, that they should be seasoned with salt, that you ought to abstaine from sinnes of all kindes, from all appearance, that you ought not to admit any kinde of dalliance, not the least touch of any sinne: now not to set your selves with all your might to reforme this, this is a sure argument you are not right; for if the generall frame of the heart be good, there will be a generall reformation of the life. Therefore let no man say I purpose well, but in this particular infirmity I must be spared, to such a thing my nature is prone, and I am given to it, I cannot tell how to refraine it, and I hope it is not so great a matter; say not so, for if the

Though there may be good workes where the heart is unsound, yet where ever the heart is sound, there is good workes.

heart be right, the actions will be right and unblameable.

Simile.

For though you see sometimes a man may have a good colour from flushing and painting, when the constitution of the body within is but crasie and unsound; yet againe it is true, there is never any that hath a sound and haile constitution, there is never a healthfull body but the complexion is good; the heart is never right, but you shall see it without, though you have leaves without fruit, yet you never have fruite, but there are leaves, there are actions appearing. Therefore learne to judge aright of your selves, content not your selves with good purposes, onely you see the complaint of the Scripture of the lacke of this in people. What is the reason the Lord calls for *obedience rather than sacrifice*? because that is the touchstone that every man is tryed by; *I am weary, saith hee; of your fat of rammes, I am burdened with your sacrifices, Esay 1.* The thing that I desire is that you *cease to doe evill, and learne to doe well*, that is the thing that the Lord looks for at every mans hand, these outward performances are good, they must be done, and these good meanings must be had, but yet that is not enough, you are not to judge your selves by that.

Ifay 1.

Object.

But it will be objected, that the best men have their failings, those that have a good heart, yet doe we not finde them subject to infirmities as well as other men? and if this be the rule we are to be judged by, who shall be saved?

Ansiv.

To this I answer first, it is true that the most holy

holy men may many times doe that which is ill, but it is by accident, it is when they are transported, when they are carried besides their purpose: As a man that is bound for such a place, sayling such a way, his compasse stands stil right, he alters not that, though the wind carry him violently another way, yet he looks still to the right way, that is his intent still; and it is knowne by this, when the winde is over, and the gulf is past, he returnes againe and saileth to the haven he intended to goe to at the first: So it is with all the Saints, they saile by a right compasse, their intents are still good, whensoever they doe otherwise, it is by accident, it is when they are overborne by some temptation, by some passion, when they are not perfectly themselves.

Againe, you must know this, that every holy man as he hath grace in him, and a principle of holy actions, so he hath also flesh in him, and a principle of evill actions; now that principle may sometimes prevaile and get ground of him, yea it may prevaile mightily sometimes, and make him doe as evill actions as the worst man: For that is a true rule, a man that excelleth in grace may sometimes excell in ill doing; you must take me aright, that is, a man that hath a more impetuous spirit than another, so that none excelleth such a spirit when it is set aright, he may be as impetuous in evill-doing for a fit, for a time, when that evill principle within him shall get the better. Therefore though you see a good man sometime unlike himselfe for a fit, yet it is at that time when

Holy men have
fallings.

I.

When they are
suddenly trans-
ported.

Simile.

2

Holy men have
flesh in them
as well as spirit

the flesh prevails; for now grace though it bee there, yet sometimes it is layd asleepe, it is not alwayes acted: As the Philosopher was wont to say, It is one thing to have knowledge, and another thing to use it alway; so it is with grace, some times the Saints doe not use that grace and holinesse, and hence it is that they are subject to great failings; but I say it is by fits and by accident, the constant course of their life is right, because the constant frame of their heart is right.

Object. I.

But againe there is another objection on the other side, that evill men sometimes doe well as well as good men doe sometimes ill.

Ans.

The good that
evill men doe,
it cannot be
said that they
doe it.
Rom. 7.

A man may do
good, and not
be good.

To this I answer, that it is true they doe so, but yet we must know that it is not they that doe it, but they good that dwelleth in them, as the Apostle speaks in *Rom. 7.* which may be implied on the contrary; when any regenerate man sinneth, it is not he that doth it, but the sinne that is there; that is, it is not the master of the house, but a rebell that is crept in by accident: so I say of every evill man that doth that which is good and right, it is not he that doth it, but some good that is there. For it is one thing for a man to have good things in him, and another thing to bee a good man, hee may doe some things sometimes for a fit that are good, Gods Spirit may be there to helpe him to doe much, I say not that the Spirit dwells there, but he may take up his lodging for a time, and from him he may have common assistance, common gifts that may enable him to doe much: Therefore I deny not but those
may

may have many good flashings of lightning that may enable them to doe much; onely this wee say, *The day-spring from on high* never visited them, that is, the morning never riseth vpon them, to guide their teete in the way of peace, for that is proper to the Saints; they never have any constant light that leadeth them so farre as to bring them in: they have some lightnings indeede that guide them in this or that particular, to helpe them in a step or two, to enable them to doe many good actions by fits, but not to bring them to perfection.

Secondly, if this be so that we are to be judged by our actions, then this will follow from it, that poore Christians are better taught than the greatest Clerkes, they are better taught I say, because they doe more, therefore indeede they know more; for all the knowledge wee haue, all the sinceritie, whatsoever is right within us, if it be to be judged by the actions, then he that doth most hee knowes most; for no man knoweth more than hee practiseth, because what knowledge soever a man hath that hee practiseth not, marke it; it is a dead knowledge, it is an inefficacious knowledge. When things are dead and inefficacious, wee say they are not; as leaven that doth not leaven the dough, it hath but the name of leaven and no more, the thing it selfe is wanting; it is not knowledge if it bring not forth practise. As we say of drugges, they are not true when they doe not worke, but they are false and counterfeite. Every man is to be judged by what

Vse 2.
Christians better taught than great learned men without grace.

he doth: Therefore I say those that doe most, those are knowing men, *Those that seeme to know,* as the Apostle saith, *know nothing as they ought:* a man may know much, a man may have a large extent of knowledge, yet this is true of him, if his life be barren, if he bring forth nothing into action all the while, hee knoweth nothing as he ought to know, though he know much: On the other side, the other sort though their extent be never so small, yet what they know they know as they ought. Therefore when you looke upon men in the world, when you would make a judgement of them, I say, those that know most, they are not the best, you must not put them in the highest degree, when you come to matters of religion, but men are to be judged by their actions: when men have knowledge onely to know, as they have money to account with, and not to buy and sell with it, it is but dead, a man hath no good by it, that money makes him not the richer, so men that have knowledge onely to know with, not to make them more usefull in their lives, more serviceable to God, and profitable to man, it is unprofitable knowledge: therefore those are the wisest men, let them seeme never such fooles, though they are not able to speake so much as others, yet they know most that practise most. For there is that difference betweene art and wisdom; indeed it is true in manner of art, hee that omitteth wilfully may be the best artist, because there is no more required of him but skill, and it is but some errour in him, it is the commendation of

of his art that hee erreth willingly: But now, in matter of holinesse and sanctity, there he that knoweth and doth not is the greatest foole: For wisdome consists most in that. Wisdome comprehends indeed these three.

Wisdome in
three things.

First, to invent, to see, to know and understand things.

Secondly, to judge aright of things you know.

Thirdly, to put in practise that which you have concluded to be the best, and this latter is the greatest part of prudence: Therefore those men that know, that can dispute well, that have cleare understanding, and yet doe nothing, they are the unwisest; againe, those that can speake little, and perhaps have not such a treasure of knowledge as others and yet can doe more, they know more than the wisest. Therefore let us not misesteeme those that are good Christians, and holy men, and set too high a price upon others, for there is an errour under that, and it hath an ill consequent to judge of religion by the opinion of those that are onely knowing men in religion: No, beloved, religion is the art of holy men, and not of learned men, and it was the custome of former times to judge of heresies not so much by disputes, as by the lives of those that have beene the professours of them: and that Christ directs us to, *Thou shalt know them by their fruites*: and what are those fruites? their fruites are their actions.

Religion an
art of holy men
not of learned
men.

We learne at schooles what to say in such a controversie, how to dispute rather than how to live: and that is the complaint wee may take up

in these knowing times, where knowledge (I confesse) *abounds as water in the sea*, but practise is thinne and rare, *like grasse upon the house top, of which the mower cannot fill his hand*: and that is the burden of us that are Ministers, that we teach much, and see little fruite, wee see no amendement of mens lives, men doe the same things that they were wont to doe, the duties they were wont to be defective in, they are defective in still. Alas my brethren, the end of our preaching is not that you should know, but that you should doe and practise: as it is not the desire of the shepheard that his sheepe should returne their meate in hay againe, but hee would have it in their milke and fleece; so it is not our desire that you should only know, though indeede many come short of that, but that you should shew it in your fleece and milke, shew it in your lives, that all the world may see it there. It is not enough for him that desires to write, to see the coppy, and to know it, and the fashion of the letters, but then hee hath learned it when he can write after it: so you must know sciences are of two sorts, indeede some there are, the end of which is only contemplation and knowledge, but some there are, the end whereof is action, and they are no further good than we practise them. What is musicke, but the practise of it? what is physicke? the knowledge of all will not heale a man, but the taking of it: so it is with Divinity, the knowledge that we teach is nothing worth, if you know as much as could be knowne, it were all nothing worth without practise,

Scienap
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practise, practise is all in all; so much as you practise, so much you know. It is a great matter to have your judgement true in this case, for when men shall applaude themselves meerely in this, that they know and have right purposes and honest desires, and shall esteeme their estates by this, it causeth men to content themselves with a loose and a negligent life; but wee must know that God judgeth us by our actions, and that is our best rule to judge by too, therefore we should learne thus to judge our selves.

If you object, but it is a rule that wee have heard often, that the will is often taken for the deed, and if the will be present with us, though the action doe not follow, yet wee are accepted according to the will.

To this I answer in brieft, first, it holdeth only then when there is some impediment which you cannot remove: as for example, a man hath a desire to doe good to such poore people, hee hath a compassionate heart, hee is willing to be bountifull, but he wants meanes to doe it, in this case the Lord accepts the will for the deed; for upon that occasion is this delivered in this place by *S. Paul*: so it is in every thing else, when you have a desire, and there cometh some impediment that it is not in your power to remove, then the will is accepted for the deed. As when a man hath a desire to move his hands, his legges or armes, but because of a palse that hangs upon him, he is not able to stirre them, here the will is for the deed, he is not able to doe it, though the minde

Object.

Ans.

The will taken for the deed.

I.

When the impediment cannot be removed.

minde be right and the desire good; so when you come to such duties that are not in your power to doe, when there are some impediments that you are not able to remove, here the will is accepted for the deed.

2

When a man
is ignorant of
some things,
and yet his de-
sires are right.

Sometimes a man is ignorant of some particulars, and hee hath a desire to obey God in all things, here the will is accepted for the deede, though he be not come to that degree of perfection as others are: but as men apply it commonly it is amisse, for when a man thinks I have a good purpose to doe this, but I cannot pray, I cannot be so strict in looking to my actions and speeches, here the complaint is not right: for if yee stirre up your selves, and doe the utmost you can doe, the deede will follow the will, there is no such impediment here but that you may remove. Therefore our answer is, that the reason why you cannot doe, is not because of such impediments that you cannot remove, but because your will is not yet right, which the Schoolemen call an imperfect will; it is but such a will as the Wiseman speakes of concerning the sluggard, hee willeth and *lusteth, and hath not*: and what is the reason? If it were a full, a compleate and perfect will, it would draw action with it, hee would not be a sluggard any longer, but hee would draw forth his hands to doe somewhat to bring his desires to passe, but indeede he hath but light wishings and no more. And so it is with men in Christianity, they are as *Salomons* sluggard, they wish they had such sinnes mortified, that they had such graces, they

they wish they could attaine such a measure of faith & love, but they take no paines: no man hath height of grace without paines; doe you thinke to get the greatest excellency in the world without paines? It is true, the Lord must doe it, but yet he doth it by your selves, you are agents in the businesse: Therefore doe not say I wish well and desire well, for if you would doe your uttermost that you ought to doe, if your will were full and compleate, and desires right and strong, you would doe more, you would excel more in grace, you would amend your lives more, you would have your lusts more mortified: therefore let not this deceive you. I should presse this further, but wee will come to the last thing, because I would conclude this point with this time, and that is,

To exhort you to be doers, that your faith may be *effectuall faith*, and that your love may be *diligent love*: This is the great businesse which we have to doe, and the thing which for the most part we all faile in, that there is no doing, no acting, no working of our faith, be exhorted now therefore to adde to your faith diligent love, especially you that professe your selves to be growne Christians, looke you to it, and know, that as in nature every thing when it is ripe brings seede and fruite, if not it is but a dead thing, a dead plant that keepeth the roome idle; if there be that ripenesse and maturity in you, shew it by bringing forth seede and fruite, shew it by doing something. For, my brethren, we are called into the Lords vineyard for the same purpose; it is not

for

No man hath
a great meas-
ure of grace
without paines

Use 3.
An exhortation
to doing.

Motives to be
workers.

1 Theff. 5.
6, 7, 8.

The use of
grace increa-
seth it.

for you now to stand idle, the time of your standing still is past, it is for you now to worke, for ye are now come into the day. That exhortation is excellent, *1 Theff. 5. 6, 7, 8. Let us not sleepe* (saith he) *as doe others, we are come out of the night:* those that are still in the night, it better becometh them to sleepe, and to sit still and doe nothing, but let not us sleepe as doe others, for we are of the day; let it not be so with you as with others, to be much in speech onely, but labour to be much in actions. As it was said of *Gideon, Yp and be doing, and the Lord shall be with thee*, so I say to every one, up and be doing, and the Lord shall be with you; that is, though perhaps you doe not finde that vigour, that fervency and liveness of spirit, yet be doing notwithstanding, it is your wisest way, for that doing will increase the grace within you: exercise increaseth health, as well as health enables to exercise, so the use of grace will increase grace and other abilities; motion causeth heate, as well as all motion cometh from heate, so every good action proceedeth from grace, and good actions intend grace: and therefore be still acting, and judge of your selves by that, for what is grace, what is that you call Christianity else, but to doe that which another man cannot doe? Therefore if there be such a difference betweene you and others as you professe there is, shew it by doing that which another man cannot doe, by exposing your selves to that danger, to those losses for any good cause, which another would not doe; by spending more time in prayer, by
taking

taking more paines with your hearts from day to day than others doe, by keeping the sabbath better than others doe, by being more exact in looking to your wayes, that you may *be holy in all manner of conversation*, that other men will not doe: I say shew your grace, shew your regeneration, by being new creatures, by doing more than others, this is that which wil make the world beleve that you are Christians in good earnest, and not in shew onely, that your profession is in deed and in truth: and truely there is no other way, this doing is that which makes a man excellent. You heare men complaine of the barrennesse of their grounds many times, we may likewise justly take up the complaint against the barrennesse of the lives of men.

How goodly a sight is it when a man looks into the husbandrie, to see the Vine full of clusters, to see the furrowes full of corne, to see the trees laden with fruite; when we looke upon men, it is the goodliest sight we can behold in Gods husbandry, to see men full of actions and good workes; I beseech you consider of it seriously, and now set upon the doing of it while there is sand in the houre-glasse, your life will not last long, the day doth not continue alwayes, the night will come when no man can worke. When a candle is put out, you may kindle it againe, when the Sunne is set, it riseth againe; but when our life is past, when the glasse is runne, it ariseth no more, it is turned no more, *It is appointed to all men once to dye*: if ye might die twice or thrice, it were

A goodly sight
when mens
lives abound
with good
workes.

were another case; but now it is your wisdom therefore while it is time, while this short day lasts, to doe that you have to doe concerning your salvation with all your might, because the time is short.

A true property
of wisdom.

Simile.

There is nothing that is a truer propertie of wisdom than for a man to take holde of opportunities, not to lose the day, nay not an houre in the day; for time is most precious, it is like gold of which every shred is worth somewhat, it is your wisdom therefore to be oft sowing seede to the spirit, there is none of those good workes, not the least of them but will do you good in the latter end; for alas what are your lives but your actions? so much as you doe, so much you live, your lives are short of themselves, why doe you make them shorter by doing nothing? for as we have said heretofore, one man may live more in a day than another in twenty, because hee doth more, you live more as you act more.

Pleasure and
contentment
is in action.

Besides, what is it a man serves for in all his labour under the Sunne? what is it that he desires but pleasure, comfort and contentment? Now, my brethren, this consists in doing, in working, for all pleasure followeth upon operation, and further than there is working there is no delight. Therefore it was a wise saying in that Philosopher, that the happinesse and comfort that a man hath in this life consists not in abundance of wealth, in swimming in delights, but it consists in doing the actions of a living man, which is the greatest comfort you can finde here in

in this life: Doe the exercises and actions of holinesse, and the more ye doe, the more comfort ye shall have; for even as light followeth the flame, so pleasure and contentment followeth action.

And besides (my brethren) what doe you live for, is it not to glorifie God? You professe so much, and how is it done? Not by your desires or good meanings, but by your actions, those are the things that men see and feele, and glorify your heavenly Father: for when your actions shine before men, *Herein is my Father glorified*, saith Christ, *that ye bring forth much fruite*: the doing of much is that which brings glory to God, the more you doe this, the more glory you bring to him.

Againe, another end of your life is to doe good to mankinde; shall they be able to fare the better for your purposes, for your good resolutions? no, they fare the better onely for that you doe for them and to them, it is your actions that benefit men.

Lastly, for your selves, what is it that helpeth you and doth you good? onely your good deeds and your actions, it is that which furthers your reckoning and account: That place is much to this purpose, *Phil. 4. 17. I care not for a gift, but I desire fruite, because it will further your account*: marke the phrase, the meaning is this, every good worke that a holy man doth from the time of his regeneration, (for till then no actions are spiritually good) it is put upon his score, it stands upon his reckoning,

The end of our life.

I
To glorifie
God.

2
To doe good
to men.

Phil. 4 17.

reckoning, there is not a penny nor a halfe penny lost, that is, the least good worke is not done to no purpose, but the Lord will repay him againe every penny and farthing: this (saith hee) will further your account. And when will the Lord pay? Not onely in the day of judgement, then indeede you shall be paid to the uttermost, but you shall be paid even in this life; marke that too, *You shall have an hundred folde here*, saith Christ, *They that forsake father, or mother, or wife, or children, shall have an hundredfold in this life.* Therefore brethren if there be any wisdom in the world, this is the onely wisdom, to be still doing, to be much in actions: Why doe you trifle out your time therefore to no purpose? *Why sit ye idle here?* why doe you not rise up and bestirre your selves? why doe you not fill your lives with many actions? You have good purposes in you, why doe you not stirre them up? It is true indeede we are becalmed many times because the Spirit doth not blow upon us, but yet notwithstanding if we would pray for the Spirit, the Lord would quicken us.

Object.

But you will say, alas what shall wee doe? it may be our callings give us no opportunity to do that which other mens callings doe: if we might be Preachers, and have such and such businesse wherein wee might onely minde the things that belong to salvation, then it were easie.

Ans.

In every calling
men have occasion
of doing good.

My brethren, you must know that you shall finde continuall occasions of doing good actions every day, whatsoever your callings are. It is an

error

errour among the Papists, to thinke that to give almes, to crucifie the flesh and to use that hardly, to fast, and the like, that these are the onely and the most glorious actions: they are exceeding wide; good actions are nothing else but to doe the will of the Lord, and to bring forth fruite; the fruite of every tree in the orchard is but as the actions of every man; and then are the trees good to the husbandman, when they are full of fruite. Every action that you doe is that fruite which God looks for, now that fruite is good workes, that is pleasing to the gardener, to the husbandman: Therefore to doe the Lords will is to doe a good worke. Now by this you may see what a large field you have for good workes, in what calling soever you are set, though it be never so meane a place you have.

Good actions,
what.

To suffer imprisonment and disgraces for good causes, this is a good worke, for it is a great worke to suffer, and in that you doe the will of the Lord. When a man is sicke, and lieth in his chamber upon his bedde, sicke of a consumption or a feaver, that he is not able to stirre; yet to doe this with obedience, to submit then to the will of the Lord, is a good worke: for to beare a burden is a worke, to beare sicknesse and calamity after this manner, is a worke, to thinke the Lord hath put me into this condition; he might have given mee strength to goe abroad as others doe, but he hath laid sicknesse upon mee, I say the right bearing this burden is a good worke.

Good workes,
In suffering.

In sicknesse,

Againe, to take paines with our hearts, to ma-

In mastering
our lusts.

fter our unruly lusts and affections is a good worke. Doe not you reckon it a worke to breake horses, to master coltes? It is the trade of some men to doe so: and is it not a good worke for you to get victory over your lusts, to tame your unbridled natures, to curbe your unruly hearts and affections in all the variety of occasions that ye passe through? It is a worke to behave our selves as becomes Christians decently and comely, and holily, in poverty, in riches, in honour, and disgraces; to behave our selves under these things in a right manner, to carry our selves patiently and holily through them as becomes good Christians, this is a good worke, and this belongs to every one, though his calling be never so meane.

When *Paul* stood at the barre, and *Festus* reviled him, and said he was a *mad fellow*, the suffering of this was a worke in *Paul*: Marke his manner of carriage in it, *I am not mad most noble Festus*: there was a work in that. So I may instance in the things wherein you may seeme to doe the least, the standing still in some cases is a worke the Apostle makes among the great workes that are to be done by Christians, this to be the chiefe, *To keep our selves pure and unspotted of the world*, to passe through all occasions, & to be never the worke for them, to go through all defilements of this present life, & not be tainted: and if this be a worke, how much more is it then to be still doing, to be in act and operation alwaies? Therefore doe not say you want when you shall alwayes have occasion enough of that.

But

But you will say, these generalls are good to exhort us to be doing, but yet in particular what would you have us to doe now?

I will instance in some few things, there are certaine times of working, as husbandmen, some times they have times of harvest, and some times they have seed times, wherein it is requyred, that they worke more then at other times: so the Church of God hath times and seasons, and the common wealth hath some seasons and times when men should be set a worke to doe more then ordinary, to doe more then at other times; and you all know this is such a season, wherein there should be working of every one in their severall places, I say it is time now for men to bee working more then ordinarie.

But you will say, what is it you would have us to doe?

My brethren, *Contend for the faith once delivered to the Saints*, marke it, the worke must be to contend for it, you must be men of contention, let the world say what they will of you, it is a dutie that lies on you, it is that which the Spirit calls for from you, that ye be men that should contend; you must not doe it coldly, and remissely, but earnestly to strive for it, let not pretence of indiscretion hinder you, for discretio when it is right, teacheth a man not to doe lesse but more, and better then an other man, discretion we say doth not take mettall from Horses, but guides those horses and puts them in a right way, discretion makes no man lesse actiue, but it giues his actions a better tincture.

Quest.

Ans.

Our workes must be futable to the season.

Quest.

Ans.

Duties futing the present times.
1. Contend for the faith.

Discretion,

Moderation,

The faith once delivered,

Common faith

Error in opinion worse then errors in practise,

So againe, let us not say we must be moderate, for what is that moderation? Indeed the moderation that keepeth from actions, wherein is excessse, is good; but if you meane by moderation to goe a slow and easie pace in the wayes of God, that is coldnes, idleneisse, carelesnesse, there is no excessse in any good way. Therefore that is your worke now to contend for the Faith, that is, for all the points of faith, for every jott of that is precious: faith the Apostle *Iude*, it is but *once delivered to the Saints*, as if he should say, it is too precious a treasure oft to bee despenced, it was but once delivered to the world: if Christ did meane to come againe, and renewe the Articles of our faith, we might be more remisse and negligent, for if we did loose them he might restore them againe, but they are but once delivered, therefore your care must be to keepe them the better.

Besides, it is the common faith, therefore every man hath interest in it; do not say therefore, what haue I to doe, it belongs to these and these men to looke after it: it is the common faith, and every man hath part in it, and should contend according to his place and power, and within his sphere; and remember it is a matter of much moment, for every part of the fath or little matter of faith (I speake now of the whole doctrine of faith) that you should be exceeding exact in keeping of it, that it receive no detriment, especially in matter of opinion. For my brethren, you must know, that it were better there should bee great offences committed in the land, great and

no-

notorious crimes, then that there should be any losse in the matter of faith, because where the opinions of men are sett wrong, that is a principle that carries them still on. Great sinnes come from great passions, and men are able to see them, and when the passion is gone over, they are easily recalled againe; but errorrs in opinion are matters of great moment, therefore it belongs to every one to looke to it, to us that are Preachers in our places, to Magistrates in their places, to every man to contend for the common Faith: and know this my brethren, that their are certaine opportunities which the Lord giues you, and you must take heed of neglecting them, it may be to let a thing goe some times, it will never be recovered againe. Therefore looke that you be diligent in it, stirr up your selves to doe it, while there is occasion offered. In other things, men are apt to be men of action, they would have imployment, and worke that they may bee some body in the world, and it is very well, there is something in that, it is a noblenesse of disposition so to doe; but alas, what poore and weake reward haue you for that: it may be a little vaine glory, it may be some applause from Princes or people, it may be some emptie airie preferment. To doe the will of the Lord, the worke he hath given you to doe, it is no matter what it is for, a servant must not chuse his worke; I say whatsoever it is, though in never so meane a thing, the greatest excellencie is to do his will that makes us Kings and Princes to him that makes us partakers of the Royall bloud, as

Rom. 15. 20.

1. Duty, Fast
and pray.

Christ saith, *These are my brothers; and Sister, and Mother, that doe the will of my Father.* It is this doing of his will, this action that puts you into a high condition: I see not that *Paule* was ambitious of any thing but of this, that he might be doing, that he might liue a usefull, a profitable life, in the 15. *Rom. 20. I was ambitious* saith *Paule*, to Preach the Gospel, even where it had never been preached, this is all my ambition to put my selfe upon the hardest tasks: so it should be your ambition to doe some thing for the Church. When you reade the storie of *Moses*, that *He was mightie in word and deede*; of *David*, of the *Iudges*, and the *Worthies* of the Church, they should be so many incentives to you, to stirre you up to be doing in your place.

But this is not all that we would commend to you at this time, to be men of action, and to observe the opportunities, but there is an other thing, and that is this, that likewise the season commends to you, that is, to fast and pray: as in husbandry, so in the Church, there are certaine seasons of actions, and those seasons must not be omitted. Marke what the course of the Scripture was in every calamitie, in *Ioel* when there was a famine begunne, *Sanctifie a fast*, saith the Lord, *call a solemne Assemblie*: when there is a plague coming, when there are great enterprises in hand, when there is any thing plotting for the advancement of the good of the Church, doe you not think now, that the omission of opportunities are sinnes, for you to neglect this dutie, doe you not thinke

thinke the Lord will require it? It is true indeed, it is a businesse that is not ordinary, it is extraordinary: but doe not extraordinary times and occasions call for it?

Againe, is it not evill in such extraordinary cases to omit such an extraordinary duty? As wee finde in Scripture, when the Lord would call for fasting, and they did it not: Indeed to turne it to jollity and feasting is another thing, a sinne of a greater nature; but now the very standing still and omitting of this duty is disobedience to the Lord, and to be guilty of the judgements that are upon a people, I say the standing still and not hastening to the gappe: What shall we say then of those that resist this course, and thrust men out of the gappe? Consider it therefore seriously, this is a speciall duty required, the season lookes for it that we should humble our selves before God.

Againe, there is one thing more that wee will speake of, but in a word; that is, that every man for his owne particular renew his speciall Covenant with God concerning the amendment of his life in particular: for I finde that in all times when the Lord hath stretched forth his hand against a Church and Nation, that this hath beene required, that they should come and enter into a Covenant with God: You shall finde that *Asa* did it, *2 Chron. 16.* that *Nehemiah* did it, that it was done in *Jeremiahs* time, when they had warres in hand: Wee have many examples of it in Scripture, every man did it, and because every man could not come to doe it personally, the head did it

3 Duty, renew
our covenants,

2 Chron: 16:

The finnes of
Gods children
helpe to bring
iudgements.

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it for the rest. I say the Lord lookes for this from every man in private, that he should doe this in a particular manner, to consider what have I done amisse in my life? what have I done to provoke the Lord? What finnes of commission, and what of omission? Have I beene colde and lukewarme? Have I beene too much conformable to the times? For this is it that brings judgement upon a people: the Saints when they are not zealous, when they fall from their *first love*, may helpe forward a judgement as well as grosse sinners, yea and more too: let every man therefore stirre up himselfe to doe his dutie. In a word, wee should strive and contend for the advancing of Christs kingdome, for the furtherance of the Gospell, for the good of mankind, for the flourishing of the Church, wherein our owne good consisteth; and we should doe it earnestly, wee should contend for it, contend with God in prayer, contend with our Superiours by intreaty, with our adversaries by resistance, with colde and lukewarme men by stirring them up, by *provoking one another to good workes*. These are the workes that we exhort you to, and thus you shall be assured you have *saith that workes by love*: Learne this, to joyne these together.

*And so much shall serve for this time,
and this Text.*

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FINIS.

Christian Reader, the Booke being divided into three parts, being upon three severall Texts, and each part beginning with Fol. 1. know that alway the first figure in the Table sheweth the part, the other the page, as will easilie appeare by the beginning of the Table.

ERRATA.

Part 2. pag. 119. in the margine, for hope may be mingled with faith, read, *with fear*.
 Part 3. page 46. in the margine, for rob him, read, *we rob him*. Part 3. page 144. in the margine, for God the Father offers his Sonne, read, *offer his love*.